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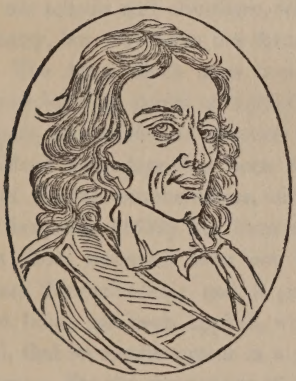
PARADISE LOST

A POEM IN TWELVE BOOKS

BY

JOHN MILTON

A New Edition, with Explanatory Notes



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ADVERTISEMENT.

In this volume an attempt has been made to present a neat and serviceable edition of Paradise Lost, provided with brief explanatory notes. It is hoped that it may prove especially useful to a class of readers, in our schools and elsewhere, who can relish Milton's poetry, but who have few formal books of reference. The notes which have been introduced serve to throw light on points of mythology, history, and geography, and on nice or obscure turns of expression. Much advantage has been derived from the labors of English commentators, and the recent edition of Keightley (1859) has been constantly at hand. But these resources have not been drawn upon without discrimination; and a great deal of independent labor has been applied, which is none the less real, that its results appear in a compact and summary form. For the comparison of parallel passages the copious verbal index, which is so valuable a part of Cleveland's edition of the Poems of Milton, has been of great use.

For the most part the modern spelling has been preferred. In some words, however, as for example

in *quire* (choir), *sovran*, *ammiral*, *lour*, and particularly in the initial syllables of certain compounds, the orthography of the old editions has been retained. In various instances the punctuation has been modified, a liberty as to the text of the Paradise Lost which is quite justifiable.

This edition has been prepared under the advice and with the assistance of Professor Torrey of Harvard University.

CAMBRIDGE, *July*, 1866

LIFE OF MILTON.

JOHN MILTON, the author of Paradise Lost, was born in London on the ninth day of December, 1608. His father, John Milton, was a man of some learning and ability, and had been educated at Oxford. He there became a Protestant, and was in consequence disinherited by his father. He then established himself in London, where he pursued the profession of a scrivener.[1]

The poet himself says, "I was born at London, of an honest family; my father was distinguished by the undeviating integrity of his life, my mother by the esteem in which she was held and the alms which she bestowed. My father destined me while yet a child to the study of polite literature, which I embraced with such avidity that from the twelfth year of my age I hardly ever retired to rest from my studies till midnight, which was the first source of injury to my eyes, to the natural weakness of which were added frequent headaches; all of which not retarding my eagerness after knowledge, he took care to have me instructed daily both at school and by other masters at home." His first tutor was a learned and pious clergyman, named Young, whom his pupil regarded with respect and affection. Milton was

[1] At that time a scrivener was not merely a copyist, but was employed to draw up wills, bonds, and other legal contracts.

sent to St. Paul's School in London, and at the age of sixteen to Christ's College, Cambridge. Before entering the University, he had acquired some knowledge of Hebrew, and translated the 114th and 116th Psalms into English verse.

Milton remained at Cambridge seven years. The Hymn on the Morning of Christ's Nativity was written in the winter of 1629, soon after he had completed his twenty-first year. He had originally intended to enter the Church, but it was now torn by dissensions between the High Church party and the Puritans. The interest and sympathy of Milton were with the latter, while the former, now in power, required a submission which he could not yield. He therefore relinquished this design, and after leaving Cambridge passed five years at Horton, in Buckinghamshire, to which place his father had removed from London. Here he spent his time in close and severe study, making occasional visits to London for the purpose of buying books or gaining instruction in mathematics or music, in the latter of which he was well skilled and took great delight. We are told that "he had a delicate, tunable voice," and he performed on both the organ and the bass-viol. In one of his letters from Horton he says, "It is my way to suffer no impediment, no love of ease, no avocation whatever, to chill the ardor, to break the continuity, or divert the completion of my literary pursuits." At Horton were probably written several of Milton's shorter poems, — Arcades, Comus, Lycidas, L'Allegro, and Il Penseroso. The charming descriptions of rural sights and sounds in these poems show the influence of his country life upon the mind of the poet. The Masque of Comus was presented at Ludlow Castle, the official residence of the Earl of Bridgewater, then Lord President of Wales and the

Marches, in 1634. The actors were the sons of the Earl, and his daughter, Lady Alice Egerton. The story of the poem is said to have been founded on the circumstance of the Lady Alice having been not long before lost in passing through Haywood forest. The monody of Lycidas was composed on occasion of the death of Mr. Edward King, who had been Milton's friend and fellow-student at Cambridge, and was drowned in 1637 on his passage to Ireland. Of the other two poems, L'Allegro (the Cheerful, or the Cheerful Man) and Il Penseroso (the Pensive or Thoughtful), the exact date cannot be ascertained. Of these even Dr. Johnson, Milton's most unfriendly critic, is compelled to acknowledge that "they are two noble efforts of imagination."

The mother of the poet died in 1637, and the next year Milton left England to travel upon the Continent. He stayed only a few days in Paris, where he was introduced to the celebrated Grotius. From France he proceeded to Italy, and passed some time in Florence, Rome, and Naples. He was on terms of intimacy with several Florentines well known as men of letters, and says himself, "Here it was that I found and visited the famous Galileo, grown old, a prisoner to the Inquisition for thinking in astronomy otherwise than the Franciscan and Dominican licensers thought." At Naples, Milton was treated with great kindness by Manso, Marquis of Villa, now an old man, who had been the friend and patron of the poet Tasso. The influence of this visit to Italy and acquaintance with its distinguished literary men and works may be traced in Milton's subsequent writings, particularly in Paradise Lost, though it was nearly thirty years later that this, his greatest work, was published.

Milton had intended to proceed from Naples to

Sicily and Greece, but hearing of the alarming state of public affairs in England he relinquished his plan. "I deemed it," he says, "to be disgraceful for me to be idling away my time abroad for my own gratification, while my countrymen were contending for their liberty." He did not, however, immediately return to England, but again visited Rome and Florence, and afterwards went to Venice, whence he proceeded to Geneva. He returned by way of Paris to England, after an absence of fifteen months. In giving an account of his travels, Milton writes, "I take God to witness that I lived, in all those places where so much license is given, free from and untouched by any kind of vice and infamy, continually bearing in mind that even if I could escape the eyes of men, I could not escape those of God."

Milton was a republican in politics and an independent in religion. In the contest at that time raging in England between the King (Charles I.) and the Parliament, he sided with the latter. He believed neither in the divine right of kings nor in the authority of the Established Church, and considered it as lawful and right to oppose to the last extreme the despotic use of the king's prerogative and the efforts made by the primate, Archbishop Laud, to maintain High Church doctrines and observances. He did not, however, take any active part in the contest. He says, "Things being in such a disturbed and fluctuating state, I looked about to see if I could get any place that would hold myself and my books, and so I took a house of sufficient size in the city (London); and there with no small delight I resumed my intermitted studies, cheerfully leaving the event of public affairs, first to God, and then to those to whom the people had committed that task." Here he received as pupils his two nephews, the sons of his sister Mrs. Phil

lips, and also the sons of some of his friends. These he instructed in Greek, Latin, and Hebrew, as well as in mathematics and astronomy. His scholars read to him every Sunday a portion of the New Testament in Greek, which he explained to them.

In the year 1641, all hopes of an accommodation between the king and the parliament being at an end, the opponents of Monarchy and Episcopacy became bold, and Milton wrote and published several treatises in opposition to the doctrines of what he called "Prelaticall Episcopacy."

In 1643, he married Mary Powell, the daughter of Mr. Richard Powell of Forest Hill in Oxfordshire. Mr. Powell was of the king's party (or, in the language of the times, a cavalier), and the strict and simple notions of Milton may have been distasteful to the daughter of a royalist and churchman. A few weeks after her marriage, she went to her father's house for a visit, and there remained, though repeatedly urged by her husband to return. Milton was not of a temper to bear such an injury patiently, and his views with regard to the duty of obedience and subjection in a wife, as afterwards expressed in some passages of Paradise Lost, did not incline him to submission. He considered himself as having a right to divorce a wife so contumacious, and published several treatises on the subject of Divorce, which gave as great scandal to the Presbyterian clergy, then at the height of their influence, as his previous attacks upon Episcopacy had done to the Bishops and High Church party. In the same year, 1644, he published his Tractate on Education and the Areopagitica, a Speech for the liberty of unlicensed Printing, which is held to be in eloquence and dignity the first in rank among his prose works. In 1645, a reconciliation was brought about between Milton and his wife. His

forgiveness of her and her family seems to have been complete, for he soon after received Mr. Powell (who had suffered great losses in the civil war which was now going on), with his wife and children, into his own house, where they remained for some months. After this, nothing further was published by Milton on the subject of Divorce. His wife died, probably in the year 1653, leaving three daughters. The poet was afterwards twice married, and his third wife survived him. It is supposed that no descendants of the poet remain.

Charles I. was brought to trial and executed in 1649, and Milton, whose views coincided with those of the party at that time in power (the Independents[1] having succeeded the Presbyterians in influence), wrote a treatise to maintain the lawfulness of the king's execution. Royalty having been thus abolished, the government of the Commonwealth, as it was now called, was vested in a Council of State. The Latin language was used by them in their correspondence with foreign powers, and Milton was made their Secretary. The execution of Charles had excited the greatest indignation throughout Europe, and one of the most famous scholars of the time, best known by his Latinized name, Salmasius, published a famous treatise upholding the doctrine of the divine right of kings to rule without accountability to man. Milton was ordered by the Council to prepare an answer to Salmasius, and in 1650 appeared his celebrated Defensio pro Populo Anglicano. But this labor caused the loss of his sight,[2] which had before been greatly impaired, and soon after he became

[1] The Independents (also known as Congregationalists) held that every body of Christians forming a church was competent to manage its own affairs, choose its own ministers, and decide disputed questions, without reference to bishops or presbyters

[2] See Sonnet to Cyriac Skinner, page 15.

totally blind. He continued, however, to hold the office of Secretary under Cromwell (who had possessed himself of the supreme power, and been made Lord Protector in 1653), and wrote state papers even up to the time of the Restoration.

When, after the death of Oliver Cromwell and the resignation of his son Richard, a return to monarchical government seemed unavoidable, Milton made a last effort in behalf of the republicanism to which he was always ardently attached, but it was of no avail. The tide had turned, and in 1660 Charles II was restored to the throne. Milton was for a time obliged to conceal himself, but influential friends exerted themselves for him, and, though some of his books were burned, he was spared. Of the manner of his life after this time we have some account from Ellwood, a young Quaker who had become acquainted with the poet. He writes, "John Milton, a gentleman of great note for learning throughout the learned world, having filled a public station in former times, lived now a private and retired life in London: and, having wholly lost his sight, kept always a man to read to him, which usually was the son of some gentleman of his acquaintance, whom in kindness he took to improve in his learning." In 1665, when the plague was raging in London, Milton took a small house at Chalfont in Buckinghamshire, where he remained, with his wife and daughters, till it was safe to return to London. At Chalfont he showed to Ellwood the manuscript of Paradise Lost, which was published in 1667. Thirteen hundred copies of the poem were sold in two years, and in 1669 a second edition was printed. When we consider the circumstances of the time and the political disfavor in which Milton stood, we must regard this as a fair measure of success, and the poet could hardly have

anticipated more when he wrote of the *audience fit though few* that would attend his song. To more than few it must have been a delight, for, to quote the words of one of his biographers, "As to the assertion of the poem being above the age in which it appeared, we cannot regard it as correct; the knowledge of the Scriptures, the classics, and the Italian poets, was probably greater at that time than it is at the present day; and this is the knowledge requisite for understanding the Paradise Lost." Criticism of this great poem would here be out of place; its beauties and its blemishes must carry their own commendation or condemnation. It was said by Dr. Johnson that Milton's "images and descriptions of the scenes or operations of Nature do not seem to be always copied from original form, nor to have the freshness, raciness, and energy of immediate observation. He saw Nature, as Dryden expresses it, *through the spectacles of books;*" and, as has been maintained in our own times, described Nature like a blind man. It is true that Milton was blind, but he retained both memory and imagination, and numerous passages and happy touches as of an artist's pencil prove that it was not in vain that he had seen and loved Nature for nearly fifty years. The five years that he spent in Buckinghamshire at a period of life when the mind is most alive to external impressions, and the time that he passed in foreign travel and under Italian skies, must have stored his mind with pictures and images that it scarcely needed his genius to recall. He had not forgotten "the Etrurian shades,"

"Or sight of vernal bloom, or summer's rose."

In 1671 Milton published Paradise Regained, a poem generally regarded as inferior to Paradise Lost. But Milton himself did not so esteem it, and

was disturbed at the expression of such opinion. Coleridge says of it, "In its kind it is the most perfect poem extant," and Wordsworth, that it is "the most perfect in *execution* of anything written by Milton." Together with Paradise Regained was published Samson Agonistes, probably the last poem composed by Milton. It was after the manner of the ancient Greek drama, and contains many noble passages. In 1673 Milton published an edition of his collected poems. During the last three years of his life, he also published some of his earlier and later prose works.

Notwithstanding the strict temperance and regularity of life which the poet seems always to have observed, he had been for many years afflicted with the gout. We are told by one of his biographers that "an ancient clergyman of Dorsetshire, Dr. Wright, found John Milton in a small chamber hung with rusty green, sitting in an elbow-chair, and dressed neatly in black; pale, but not cadaverous, his hands and feet gouty, and with chalk-stones..... He used also to sit in a gray coarse cloth coat at the door of his house near Bunhill Fields, in warm sunny weather, to enjoy the fresh air; and so, as well as in his room, received the visits of people of distinguished parts as well as quality." His wife speaks of his dining alone with her in October, 1674, when he "talked and discoursed sensibly and well, and was very merry, and seemed to be in good health of body." On the 8th of the following month, November, he died quietly and without pain, having nearly completed his sixty-sixth year. He was buried in St. Giles's Church, and "the funeral was attended by all the author's learned and great friends in London, not without a friendly concourse of the vulgar." A monument was erected to his memory in Westminster Abbey in 1737.

Milton was of middle height, and it is said that his deportment was affable, and his gait erect and manly, bespeaking courage and undauntedness. He had great personal beauty, and his complexion retained even in later life much of its freshness, and the appearance of his eyes was not affected by their blindness. His habits were simple, and music seems, especially in his latter years, to have been his chief recreation. He was to the end of his life a student

TWO OF MILTON'S SONNETS

I.

On his Blindness.

When I consider how my light is spent
  Ere half my days, in this dark world and wide,
  And that one talent, which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
  My true account, lest He returning chide;
  "Doth God exact day-labor, light denied?"
I fondly ask. But Patience, to prevent
That murmur, soon replies: "God doth not need
Either man's work or his own gifts: who best
  Bear his mild yoke, they serve him best. His state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest:
  They also serve who only stand and wait."

II.

To Cyriac Skinner.

Cyriac, this three years day these eyes, though clear
  To outward view of blemish or of spot,
  Bereft of light their seeing have forgot;
Nor to their idle orbs doth sight appear
Of sun, or moon, or star, throughout the year,
  Or man, or woman. Yet I argue not
  Against Heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward. What supports me, dost thou ask?
  The conscience, Friend, to have lost them overplied
In Liberty's defence, my noble task,
  Of which all Europe rings from side to side.
This thought might lead me through the world's vain mask
  Content though blind had I no better guide.

THE VERSE.*

THE measure is English Heroic Verse without Rime, as that of Homer in Greek, and of Virgil in Latin; Rime being no necessary Adjunct or true Ornament of Poem or good Verse, in longer Works especially, but the Invention of a barbarous Age to set off wretched matter and lame Meeter; grac't indeed since by the use of some famous modern Poets carried away by Custom, but much to their own vexation, hindrance, and restraint, to express many things otherwise, and for the most part worse, then else they would have exprest them. Not without cause, therefore, some both Italian and Spanish Poets of prime note have rejected Rime both in longer and shorter Works, as have also long since our best English Tragedies, as a thing of itself to all judicious eares triveal and of no true musical delight; which consists only in apt Numbers, fit quantity of Syllables, and the sense variously drawn out from one verse into another not in the jingling sounds of like endings, a fault avoyded by the learned Ancients both in Poetry and all good Oratory. This neglect then of Rime so little is to be taken for a defect, though it may seem so perhaps to vulgar readers, that it rather is to be esteem'd an example set, the first in English, of ancient liberty recover'd to Heroic Poem from the troublesom and modern bondage of Rimeing.

* This was printed in the second title-page of the first edition, as "a reason why the Poem rimes not." The original spelling is preserved.

PARADISE LOST.

BOOK I.

THE ARGUMENT.

This first book proposes first, in brief, the whole subject, man's disobedience, and the loss thereupon of Paradise wherein he was placed; then touches the prime cause of his fall, the serpent, or rather Satan in the serpent; who, revolting from God and drawing to his side many legions of angels, was, by the command of God, driven out of Heaven with all his crew into the great deep. Which action passed over, the poem hastes into the midst of things, presenting Satan with his angels now fallen into Hell, described here, not in the centre (for Heaven and Earth may be supposed as yet not made, certainly not yet accursed), but in a place of utter darkness, fitliest called Chaos: Here Satan, with his angels, lying on the burning lake, thunder-struck and astonished, after a certain space recovers as from confusion, calls up him who next in order and dignity lay by him; they confer of their miserable fall. Satan awakens all his legions, who lay till then in the same manner confounded; they rise; their numbers, array of battle, their chief leaders named according to the idols known afterwards in Canaan and the countries adjoining. To these Satan directs his speech, comforts them with hope yet of regaining Heaven; but tells them lastly of a new world and new kind of creature to be created, according to an ancient prophecy or report in Heaven; (for that angels were long before this visible creation, was the opinion of many ancient Fathers). To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandemonium, the palace of Satan, rises, suddenly built out of the deep: the infernal peers there sit in council.

Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste

Issues 1 - 4. See Genesis iii. 2. *mortal*, causing death

Brought death into the world and all our woe,
With loss of Eden, till one greater Man
Restore us and regain the blissful seat,
Sing, heavenly Muse! that on the secret top
Of Oreb, or of Sinai, didst inspire
That shepherd, who first taught the chosen seed
In the beginning how the heavens and earth
Rose out of Chaos: or, if Sion hill
Delight thee more, and Siloa's brook that flowed
Fast by the oracle of God, I thence
Invoke thy aid to my adventurous song,
That with no middle flight intends to soar
Above the Aonian mount, while it pursues
Things unattempted yet in prose or rhyme.

And chiefly thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for thou know'st; thou from the first
Wast present, and, with mighty wings outspread,
Dove-like sat'st brooding on the vast abyss,
And mad'st it pregnant: what in me is dark

4. *one greater Man.* "For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians xv. 22.

6. *secret*, retired; apart. See Exodus iii. 1; xix. 20; xx. 21; xxiv. 15–18.

7. *Of Oreb, or of Sinai.* Horeb is a summit of the ridge called Sinai, in the north-western part of Arabia, between the two gulfs of the Red Sea.

8. *That shepherd.* "Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb." Ex. iii. 1. — *the chosen seed*, the Hebrews or Israelites. See 1 Chronicles xvi. 13.

9. *In the beginning.* See Genesis i. 1

10. *Chaos*, the state of confusion in which matter is supposed to have existed before the Creation. — *Sion hill*, one of the hills of Jerusalem, usually called Mount Zion.

11. *Siloa's brook.* The pool of Siloam (see John ix. 7) was on the south of Jerusalem.

12. *Fast by*, close by. — *the oracle of God*, the Temple.

15. *the Aonian mount*, Mount Helicon in Greece, the seat of the Muses, whence the Grecian poets were supposed to draw their inspiration. It was situated in Aonia, a part of Boeotia.

21. "And the Spirit of God moved upon the face of the waters." Gen. i. 2. — *Dove like* "He saw the Spirit of God descending like a dove" Matthew iii. 16.

Illumine; what is low, raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men.

Say first (for Heaven hides nothing from thy view
Nor the deep tract of Hell), say first what cause
Moved our grand parents in that happy state,
Favored of Heaven so highly, to fall off
From their Creator and transgress his will
For one restraint, lords of the world besides?
Who first seduced them to that foul revolt?
The infernal serpent; he it was, whose guile,
Stirred up with envy and revenge, deceived
The mother of mankind, what time his pride
Had cast him out from Heaven, with all his host
Of rebel angels, by whose aid, aspiring
To set himself in glory above his peers,
He trusted to have equalled the Most High,
If he opposed; and with ambitious aim
Against the throne and monarchy of God
Raised impious war in Heaven and battle proud,
With vain attempt. Him the almighty Power
Hurled headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamantine chains and penal fire,
Who durst defy the Omnipotent to arms.
Nine times the space that measures day and night
To mortal men, he with his horrid crew

24. *argument*, subject.
25. *assert*, maintain by proof.
26. *justify*, show to be just.
32. *lords of the world besides.* See Gen. i. 26-28, and Gen. ii. 16, 17.
38 *what time*, when.
39 *peers*, equals.
44 *Him.* See line 84.
45. *the ethereal sky*, heaven
44–49. See Book VI.
48. *adamantine*, made of adamant, the hardest substance, and therefore not to be broken or destroyed.
49. W.-- The antecedent is *Him* in line 44.
50 *the space*, the space of time

Lay vanquished, rolling in the fiery gulf,
Confounded though immortal. But his doom
Reserved him to more wrath; for now the thought
Both of lost happiness and lasting pain
Torments him. Round he throws his baleful eyes,
That witnessed huge affliction and dismay,
Mixed with obdurate pride and steadfast hate.
At once, as far as angels ken, he views
The dismal situation waste and wild:
A dungeon horrible on all sides round
As one great furnace flamed; yet from those flames
No light, but rather darkness visible
Served only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all; but torture without end
Still urges, and a fiery deluge, fed
With ever-burning sulphur unconsumed.
Such place eternal justice had prepared
For those rebellious; here their prison ordained
In utter darkness, and their portion set
As far removed from God and light of Heaven
As from the centre thrice to the utmost pole.
O how unlike the place from whence they fell!
There, the companions of his fall, o'erwhelmed
With floods and whirlwinds of tempestuous fire,
He soon discerns; and, weltering by his side,
One next himself in power and next in crime,
Long after known in Palestine, and named
Beëlzebub: To whom the arch-enemy

57. *witnessed* perhaps means in this place, testified; expressed
59. *ken*, know by seeing
62. *As*, like.
64. *discover*, lay open; show.
68. *urges*, besets; oppresses.
72. *utter*, outer. "Cast ye the unprofitable servant into outer darkness." Matt. xxv. 30.
74. *the centre*, the centre of the World, as described in Book VII., lines 224–231.
80. *Palestine*. Baälzebub or Beëlzebub was the god of Ekron a city of the Philistines, in Palestine

(And thence in Heaven called Satan), with bold words
Breaking the horrid silence, thus began:

"If thou beest he — but O how fallen! how changed
From him, who in the happy realms of light,
Clothed with transcendent brightness, didst outshine
Myriads though bright! — if he, whom mutual league,
United thoughts and counsels, equal hope
And hazard in the glorious enterprise,
Joined with me once, now misery hath joined
In equal ruin — into what pit thou seest
From what height fallen, so much the stronger proved
He with his thunder: and till then who knew
The force of those dire arms? Yet not for those,
Nor what the potent victor in his rage
Can else inflict, do I repent or change
(Though changed in outward lustre) that fixed mind
And high disdain from sense of injured merit,
That with the Mightiest raised me to contend,
And to the fierce contention brought along
Innumerable force of spirits armed,
That durst dislike his reign, and, me preferring,
His utmost power with adverse power opposed,
In dubious battle on the plains of Heaven,
And shook his throne. What though the field be lost?
All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield,
And what is else not to be overcome;
That glory never shall his wrath or might

82. *thence called Satan.* The Hebrew word Satan means enemy or adversary.

87. *if he.* See line 84.

91. The break in this sentence shows that its structure is incomplete.

101. *force*, forces.

102. *me preferring*, making me first or leader, or choosing me rather.

110. *That glory*, the glory of my submission.

Extort from me. To bow and sue for grace
With suppliant knee, and deify his power,
Who from the terror of this arm so late
Doubted his empire; that were low indeed!
That were an ignominy and shame beneath
This downfall; since by fate the strength of gods
And this empyreal substance cannot fail;
Since, through experience of this great event,
In arms not worse, in foresight much advanced,
We may with more successful hope resolve
To wage by force or guile eternal war,
Irreconcilable to our grand foe,
Who now triumphs, and in the excess of joy
Sole reigning holds the tyranny of Heaven."

So spake the apostate angel, though in pain,
Vaunting aloud, but racked with deep despair;
And him thus answered soon his bold compeer:

"O prince, O chief of many throned Powers,
That led the embattled Seraphim to war
Under thy conduct, and, in dreadful deeds
Fearless, endangered Heaven's perpetual King,
And put to proof his high supremacy,
Whether upheld by strength, or chance, or fate;
Too well I see and rue the dire event,
That with sad overthrow and foul defeat
Hath lost us Heaven, and all this mighty host
In horrible destruction laid thus low,
As far as gods and heavenly essences

117. *empyreal substance*, angelic nature. See II. 771

124. *tyranny*. The original meaning of this word is absolute rule. The poet here seems to join with it the idea which the word commonly conveys to us of, over

129. *embattled*, ranged in order of battle.

130. *conduct*, leadership.

132. *heavenly essences*. See *empyreal substance*, above.

Can perish; for the mind and spirit remains
Invincible, and vigor soon returns,
Though all our glory extinct, and happy state
Here swallowed up in endless misery.
But what if he our conqueror (whom I now
Of force believe almighty, since no less
Than such could have o'erpowered such force as ours)
Have left us this our spirit and strength entire,
Strongly to suffer and support our pains;
That we may so suffice his vengeful ire,
Or do him mightier service, as his thralls
By right of war, whate'er his business be,
Here in the heart of Hell to work in fire,
Or do his errands in the gloomy deep.
What can it then avail, though yet we feel
Strength undiminished, or eternal being
To undergo eternal punishment?"
Whereto with speedy words the Arch-fiend replied:

"Fallen Cherub, to be weak is miserable,
Doing or suffering: but of this be sure,
To do aught good never will be our task;
But ever to do ill our sole delight,
As being the contrary to his high will
Whom we resist. If then his providence
Out of our evil seek to bring forth good,
Our labor must be to pervert that end,
And out of good still to find means of evil:
Which oft-times may succeed, so as perhaps
Shall grieve him, if I fail not, and disturb
His inmost counsels from their destined aim.
But see! the angry Victor hath recalled

141. *glory*, brightness. See line 87.
144. *Of force believe*, am compelled to believe.
148. *suffice*, satisfy.
149. *thralls*, slaves.
151. *Here*, whether here.
152. *the gloomy deep*, Chaos.
167. *if I fail not* unless I deceive myself.

His ministers of vengeance and pursuit
Back to the gates of Heaven; the sulphurous hail
Shot after us in storm, o'er-blown, hath laid
The fiery surge, that from the precipice
Of Heaven received us falling; and the thunder,
Winged with red lightning and impetuous rage,
Perhaps hath spent his shafts, and ceases now
To bellow through the vast and boundless deep.
Let us not slip the occasion, whether scorn
Or satiate fury yield it from our foe.
Seest thou yon dreary plain, forlorn and wild,
The seat of desolation, void of light,
Save what the glimmering of these livid flames
Casts pale and dreadful? Thither let us tend
From off the tossing of these fiery waves;
There rest, if any rest can harbor there,
And, re-assembling our afflicted Powers,
Consult how we may henceforth most offend
Our enemy; our own loss how repair;
How overcome this dire calamity;
What reinforcement we may gain from hope;
If not, what resolution from despair."

Thus Satan, talking to his nearest mate,
With head uplift above the wave, and eyes
That sparkling blazed; his other parts besides
Prone on the flood, extended long and large,
Lay floating many a rood, in bulk as huge
As whom the fables name of monstrous size,
Titanian or Earth-born, that warred on Jove,

172. *laid*, beaten down.
178. *slip the occasion*, lose the opportunity.
179. *satiate*, satiated.
183. *tend*, direct our course.
186. *afflicted*, beaten down.
192. *Thus*, thus spoke.
195 *prone* lying along.
197. *whom*, those whom. — *the fables*, the fables of Grecian mythology.
198. *Titanian or Earth-born*, whether Titans or Giants. The Giants were sons of Earth. — *Jove*, Jupiter or Zeus.

Briareos, or Typhon whom the den
By ancient Tarsus held; or that sea-beast
Leviathan, which God of all his works
Created hugest that swim the ocean stream: —
Him, haply slumbering on the Norway foam,
The pilot of some small night-foundered skiff
Deeming some island, oft, as seamen tell,
With fixèd anchor in his scaly rind,
Moors by his side under the lee, while night
Invests the sea, and wishèd morn delays: —
So stretched out huge in length the Arch-fiend lay,
Chained on the burning lake, nor ever thence
Had risen or heaved his head, but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs,
That with reiterated crimes he might
Heap on himself damnation, while he sought
Evil to others; and enraged might see,
How all his malice served but to bring forth
Infinite goodness, grace, and mercy shown
On man by him seduced, but on himself
Treble confusion, wrath, and vengeance poured.

Forthwith upright he rears from off the pool
His mighty stature; on each hand the flames
Driven backward slope their pointing spires, and, rolled
In billows, leave in the midst a horrid vale.
Then with expanded wings he steers his flight
Aloft, incumbent on the dusky air,
That felt unusual weight, till on dry land
He lights, if it were land that ever burned

199. *Briareos* was one of the Giants, described as having a hundred arms and fifty heads. *Typhon* was a giant who breathed fire from a hundred heads. His den was in Cilicia, a part of Asia Minor, of which *ancient Tarsus* was the capital.

201. *Leviathan*, the whale

203. *haply*, by chance.

204. *night-foundered*, overtaken and stopped by the darkness.

207. *under the lee*, away from the wind.

208. *Invests*, clothes as with a garment

211. *Had*, would have

With solid as the lake with liquid fire,
And such appeared in hue, as when the force
Of subterranean wind transports a hill
Torn from Pelorus, or the shattered side
Of thundering Ætna, whose combustible
And fuelled entrails, thence conceiving fire,
Sublimed with mineral fury aid the winds,
And leave a singèd bottom all involved
With stench and smoke; such resting found the sole
Of unblest feet. Him followed his next mate,
Both glorying to have scaped the Stygian flood
As gods and by their own recovered strength,
Not by the sufferance of supernal power.

"Is this the region, this the soil, the clime,"
Said then the lost Archangel, "this the seat,
That we must change for Heaven? this mournful gloom
For that celestial light? Be it so, since he
Who now is sovran can dispose and bid
What shall be right; farthest from him is best
Whom reason hath equalled, force hath made supreme
Above his equals. Farewell, happy fields,
Where joy forever dwells! hail, horrors! hail,
Infernal world! and thou, profoundest Hell,
Receive thy new possessor, one who brings
A mind not to be changed by place or time.
The mind is its own place, and in itself
Can make a heaven of Hell, a hell of Heaven.
What matter where, if I be still the same,
And what I should be, all but less than he

232. *Pelorus* is the north-eastern point of the island of Sicily.
235. *sublimed*, changed into vapor by heat.
239. *scaped*, escaped.—*the Stygian flood*. According to Grecian mythology, the Styx was the chief river of the lower world.
241. Not by the leave of heavenly power.
246. *sovran*, sovereign, from the Italian "sovrano."
248. *equalled*, made equal.
257. *but less*, except being less

Whom thunder hath made greater? Here at least
We shall be free; the Almighty hath not built
Here for his envy, will not drive us hence;
Here we may reign secure; and in my choice
To reign is worth ambition, though in Hell;
Better to reign in Hell than serve in Heaven.
But wherefore let we then our faithful friends,
The associates and copartners of our loss,
Lie thus astonished on the oblivious pool,
And call them not to share with us their part
In this unhappy mansion, or once more
With rallied arms to try what may be yet
Regained in Heaven, or what more lost in Hell?"

So Satan spake, and him Beëlzebub
Thus answered: — "Leader of those armies bright,
Which but the Omnipotent none could have foiled,
If once they hear that voice, their liveliest pledge
Of hopes in fears and dangers, heard so oft
In worst extremes, and on the perilous edge
Of battle when it raged, in all assaults
Their surest signal, they will soon resume
New courage and revive, though now they lie
Grovelling and prostrate on yon lake of fire,
As we erewhile, astounded and amazed;
No wonder, fallen such a pernicious height!"

He scarce had ceased, when the superior Fiend
Was moving toward the shore; his ponderous shield,
Ethereal temper, massy, large, and round,
Behind him cast; the broad circumference
Hung on his shoulders like the moon, whose orb
Through optic glass the Tuscan artist views

280. *for his envy*, that he may envy us possession of this place.

282. *fallen*, fallen through or from.

285 *Ethereal temper*, of heavenly make; tempered, or formed to a right degree of hardness, in the purest element.

288. *the Tuscan artist*. Galileo, of Florence in Tuscany, was the first who turned the *optic glass*, or telescope, to the heavens. He was

At evening, from the top of Fesolé,
Or in Valdarno, to descry new lands,
Rivers, or mountains in her spotty globe.
His spear (to equal which the tallest pine
Hewn on Norwegian hills to be the mast
Of some great ammiral were but a wand)
He walked with, to support uneasy steps
Over the burning marle, not like those steps
On Heaven's azure; and the torrid clime
Smote on him sore besides, vaulted with fire.
Nathless he so endured, till on the beach
Of that inflamèd sea he stood, and called
His legions, angel-forms, who lay intranced,
Thick as autumnal leaves that strew the brooks
In Vallombrosa, where the Etrurian shades
High over-arched imbower; or scattered sedge
Afloat, when with fierce winds Orion armed
Hath vexed the Red-Sea coast, whose waves o'erthrew
Busiris and his Memphian chivalry,
While with perfidious hatred they pursued
The sojourners of Goshen, who beheld
From the safe shore their floating carcasses
And broken chariot-wheels; so thick bestrown,

contemporary with Milton. — *artist*, one skilled in science.

289. *Fesolé*, Fiesole, near Florence.

290. *Valdarno*, or Val d'Arno, the valley of the river Arno, on which Florence is situated.

294. *ammiral*, from the Italian "ammiraglio," admiral. This word was sometimes used to denote the principal vessel in a fleet, the ship which carried the admiral.

299. *Nathless*, nevertheless.

303. *Vallombrosa*, a wooded valley in Tuscany (anciently called Etruria), about eighteen miles from Florence.

305. *Orion armed*. Orion was a giant hunter, who after his death was placed among the stars where he appears with sword and belt. The setting of the constellation of Orion opposite to the Sun, in November, was usually attended with winds and storms.

307. *Busiris*, Pharaoh. — *Memphian*, Egyptian; Memphis being a chief city of ancient Egypt. — *chivalry*, horsemen; those who use horses in fight.

308. *they pursued*. See Ex. xiv

309. *the sojourners of Goshen* the Israelites, who, when they dwelt in Egypt, inhabited a district called Goshen. — *who beheld* "And Israel saw the Egyptians dead upon the sea-shore." Ex. xiv. 30.

Abject and lost lay these, covering the flood,
Under amazement of their hideous change.
He called so loud, that all the hollow deep
Of Hell resounded: — "Princes, Potentates,
Warriors, the flower of Heaven — once yours, now lost —
If such astonishment as this can seize
Eternal spirits: — or have ye chosen this place
After the toil of battle to repose
Your wearied virtue, for the ease you find
To slumber here as in the vales of Heaven?
Or in this abject posture have ye sworn
To adore the conqueror, who now beholds
Cherub and Seraph rolling in the flood
With scattered arms and ensigns; till anon
His swift pursuers from Heaven-gates discern
The advantage, and descending tread us down
Thus drooping; or with linkèd thunderbolts
Transfix us to the bottom of this gulf?
Awake, arise, or be forever fallen!"

They heard and were abashed, and up they sprung
Upon the wing; as when men wont to watch,
On duty sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.
Nor did they not perceive the evil plight
In which they were, or the fierce pains not feel;
Yet to their general's voice they soon obeyed,
Innumerable. As when the potent rod
Of Amram's son, in Egypt's evil day,
Waved round the coast up called a pitchy cloud
Of locusts, warping on the eastern wind,

312. *Abject*, cast down; overthrown.
317. *astonishment*, confusion of mind; dismay.
318, 322. *or — or*, either — or.
320. *virtue*, strength; vigor. — *or*, for the sake of.
325. *anon*, presently; soon.
335. *Nor did they not perceive*, and they did perceive.
339. *Amram's son*, Moses. See Ex. x. 13.
341. *warping*, proceeding with a waving motion.

That o'er the realm of impious Pharaoh hung
Like night, and darkened all the land of Nile:
So numberless were those bad angels seen
Hovering on wing under the cope of Hell,
'Twixt upper, nether, and surrounding fires;
Till, as a signal given, the uplifted spear
Of their great Sultan waving to direct
Their course, in even balance down they light
On the firm brimstone, and fill all the plain:
A multitude, like which the populous North
Poured never from her frozen loins, to pass
Rhene or the Danaw, when her barbarous sons
Came like a deluge on the South, and spread
Beneath Gibraltar to the Libyan sands.
Forthwith, from every squadron and each band,
The heads and leaders thither haste where stood
Their great commander; godlike shapes, and forms
Excelling human, princely Dignities,
And Powers that erst in Heaven sat on thrones;
Though of their names in heavenly records now
Be no memorial, blotted out and razed
By their rebellion from the books of life.
Nor had they yet among the sons of Eve
Got them new names; till, wandering o'er the earth,
Through God's high sufferance for the trial of man,
By falsities and lies the greatest part
Of mankind they corrupted to forsake
God their Creator, and the invisible
Glory of him that made them to transform
Oft to the image of a brute, adorned
With gay religions full of pomp and gold,

345. *the cope*, the roof, or arch.
348. *Sultan*, sovereign.
353. *Rhene or the Danaw*, the Rhine or the Danube. — *her barbarous sons*, the tribes from northern Europe, Goths, Vandals, Huns, and others, who overran the Roman empire.
355. *Beneath*, to the south of. — *the Libyan sands*, the deserts of Africa.
360. *erst*, formerly.
366. *sufferance*. See line 241.
369-371. See Rom. i. 23.
372 *religions*, religious rites

And devils to adore for deities:
Then were they known to men by various names
And various idols through the heathen world.

Say, Muse, their names then known, who first, who last,
Roused from the slumber on that fiery couch,
At their great Emperor's call, as next in worth
Came singly where he stood on the bare strand,
While the promiscuous crowd stood yet aloof.
The chief were those who, from the pit of Hell
Roaming to seek their prey on Earth, durst fix
Their seats long after next the seat of God,
Their altars by his altar, gods adored
Among the nations round, and durst abide
Jehovah thundering out of Sion, throned
Between the Cherubim; yea, often placed
Within his sanctuary itself their shrines,
Abominations; and with cursèd things
His holy rites and solemn feasts profaned,
And with their darkness durst affront his light.

First Moloch, horrid king, besmeared with blood
Of human sacrifice and parents' tears,
Though, for the noise of drums and timbrels loud,
Their children's cries unheard, that passed through fire
To his grim idol. Him the Ammonite

375. *idols*, images.
376 *then*. See line 374.
380. *the promiscuous crowd*, the mass undistinguished by particular names.
383. *the seat of God*, the temple at Jerusalem.
385 *durst abide*, dared to encounter.
387. *Between the Cherubim*. "Thou that dwellest between the cherubims." Psalms lxxx. 1.
387-391. See Ezekiel viii
391. *affront*, face.
392. *First Moloch*. *His grim idol* is described as a hollow image of brass, heated by fires below, and having the arms extended downwards. The victims are said to have been laid on these, whence they rolled into the flames below. This is called in the Old Testament, "making their children pass through the fire." See 2 Kings xxiii. 10
396-399. The Ammonites dwelt

Worshipped in Rabba and her watery plain,
In Argob and in Basan, to the stream
Of utmost Arnon. Nor content with such
Audacious neighborhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God,
On that opprobrious hill; and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna called, the type of Hell.
Next Chemos, the obscene dread of Moab's sons,
From Aroer to Nebo and the wild
Of southmost Abarim; in Hesebon
And Horonaim, Seon's realm, beyond
The flowery dale of Sibma clad with vines;
And Eleálé to the Asphaltic pool:
Peor his other name, when he enticed
Israel in Sittim, on their march from Nile,
To do him wanton rites, which cost them woe.
Yet thence his lustful orgies he enlarged
Even to that hill of scandal, by the grove
Of Moloch homicide, lust hard by hate;

on the east of the Jordan, but not so far to the north as the river Arnon. *Basan*, or Bashan, and *Argob* belonged to the Ammonites. *Rabba*, or Rabbah, was the chief city of the Ammonites, situated in a well-watered valley, and sometimes called the City of Waters. See 2 Samuel xii. 27.

400–403. See 1 Kings xi. 1–8. — *right against*, opposite to, on the Mount of Olives; called, therefore, *that opprobrious hill*, and afterwards *that hill of scandal* and *offensive mountain*.

404. *Hinnom*. The Valley of Hinnom was on the south of Jerusalem, and it was there that children were sacrificed to Moloch. It is said that drums were beaten or timbrels sounded to drown their cries, whence the place was called *Tophet*, from the Hebrew word *toph*, a kind of drum or tambourine. In later times it was called *Gehenna*, and this word was used by the Jews to express the place of future punishment.

406. *Chemos*, or Chemosh, also mentioned in 1 Kings xi., as "the abomination of Moab"; *Peor* (or Baal-peor) *his other name*.

407–411. These places were in the country of the Moabites, situated to the east of the Dead Sea, or *Asphaltic pool*. — *Abarim* was a mountain range east of the Jordan, of which *Nebo* appears to have been a part. — *Hesebon*, Heshbon. See Isaiah xvi. 8, 9. — *Seon*, Sihon.

413. *Sittim*, Shittim, the place of the last encampment of the Israelites before they crossed the Jordan. It was here that "Israel joined himself unto Baal-peor."

417. *homicide*, delighting in human victims. — *Lust* is repre-

Till good Josiah drove them thence to Hell.
With these came they, who, from the bordering flood
Of old Euphrates to the brook that parts
Egypt from Syrian ground, had general names
Of Baalim and Ashtaroth, those male,
These feminine: for spirits when they please
Can either sex assume, or both; so soft
And uncompounded is their essence pure,
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their aery purposes,
And works of love or enmity fulfil.
For those the race of Israel oft forsook
Their living Strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial gods; for which their heads, as low
Bowed down in battle, sunk before the spear
Of despicable foes. With these in troop
Came Astoreth, whom the Phœnicians called
Astarte, queen of heaven, with crescent horns;
To whose bright image, nightly by the moon,
Sidonian virgins paid their vows and songs;
In Sion also not unsung, where stood
Her temple on the offensive mountain, built
By that uxorious king, whose heart, though large,
Beguiled by fair idolatresses, fell
To idols foul. Thammuz came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate

sented by Chemos or Peor, and *hate* by Moloch.

418. See 2 Kings xxiii. 10–14.

419. *they*, Syrian gods.

422. *Baalim and Ashtaroth*, the plural of Baal and Astoreth.

430. *aery*, from the Latin *aer*, the air.

432–43'. See Judges ii. 11–15.

441. *Sidonian virgins.* Sidon was a chief city of Phœnicia, on the northwest of Palestine.

444. "Largeness of heart" is mentioned among the gifts bestowed upon Solomon. 1 Kings iv. 29.

446–452. *Thammuz* is supposed to have been the Phœnician Ado-

In amorous ditties all a summer's day,
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Thammuz yearly wounded: the love tale
Infected Sion's daughters with like heat,
Whose wanton passions in the sacred porch
Ezekiel saw, when, by the vision led,
His eye surveyed the dark idolatries
Of alienated Judah. Next came one
Who mourned in earnest, when the captive ark
Maimed his brute image, head and hands lopped off
In his own temple, on the grunsel edge,
Where he fell flat and shamed his worshippers:
Dagon his name; sea monster, upward man
And downward fish; yet had his temple high
Reared in Azotus, dreaded through the coast
Of Palestine, in Gath and Ascalon
And Accaron and Gaza's frontier bounds.
Him followed Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abana and Pharphar, lucid streams:
He also against the house of God was bold;
A leper once he lost, and gained a king,
Ahaz his sottish conqueror, whom he drew
God's altar to disparage and displace
For one of Syrian mode, whereon to burn
His odious offerings, and adore the gods
Whom he had vanquished. After these appeared
A crew, who under names of old renown,
Osiris, Isis, Orus, and their train,
With monstrous shapes and sorceries abused

nis, who was said to die and revive again every year. His death was annually commemorated. The river Adonis flowed from Mount Lebanon to the sea.

455. *Ezekiel saw.* See Ezek. viii.

459. *his brute image.* See 1 Sam. v. 1-5.

460. *grunsel edge*, threshold, or ground-sill.

464–466. These places were in the land of the Philistines, on the coast of Palestine. — *Accaron*, Ekron.

467–471. The account of the *leper* is found in 2 Kings v., and of the *king* in 2 Kings xvi.

Fanatic Egypt and her priests, to seek
Their wandering gods disguised in brutish forms
Rather than human. Nor did Israel scape
The infection, when their borrowed gold composed
The calf in Oreb; and the rebel king
Doubled that sin in Bethel and in Dan,
Likening his Maker to the grazèd ox,
Jehovah, who, in one night, when he passed
From Egypt marching, equalled with one stroke
Both her first-born and all her bleating gods.
Belial came last, than whom a spirit more lewd
Fell not from Heaven, or more gross to love
Vice for itself: to him no temple stood,
Or altar smoked; yet who more oft than he
In temples and at altars, when the priest
Turns atheist, as did Eli's sons, who filled
With lust and violence the house of God?
In courts and palaces he also reigns,
And in luxurious cities, where the noise
Of riot ascends above their loftiest towers,
And injury and outrage; and when night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine.
Witness the streets of Sodom, and that night
In Gibeah, when the hospitable door
Exposed a matron, to avoid worse rape.

These were the prime in order and in might;
The rest were long to tell, though far renowned,

482. *scape*, escape.

483. *borrowed*. See Ex. xii. 35, 36.

484. *The calf in Oreb*. See Ex. xxxii. — *the rebel king*, Jeroboam. See 1 Kings xii.

486. *grazed ox*. "Thus they changed their glory into the similitude of an ox that eateth grass." Ps. cvi 20.

488. *equalled*. See line 248.

489. See Ex. xii 29. — *her bleating gods*. Among the Egyptian deities were Ammon and Mendes, the former a ram, the latter a goat.

492. *to him no temple stood*. There is no mention in the Old Testament of a god named Belial, but wicked men are called "sons of Belial."

502. *flown*, flushed, or flooded

507. *were*, (it) would be.

The Ionian gods, of Javan's issue held
Gods, yet confessed later than Heaven and Earth,
Their boasted parents: Titan, Heaven's first born,
With his enormous brood, and birthright seized
By younger Saturn; he from mightier Jove
His own and Rhea's son) like measure found;
So Jove usurping reigned. These first in Crete
And Ida known, thence on the snowy top
Of cold Olympus ruled the middle air,
Their highest heaven; or on the Delphian cliff,
Or in Dodona, and through all the bounds
Of Doric land; or who with Saturn old
Fled over Adria to the Hesperian fields,
And o'er the Celtic roamed the utmost isles.

All these and more came flocking; but with looks
Downcast and damp; yet such wherein appeared

508. *The Ionian gods*, the gods worshipped by the Ionian Greeks. — *Javan* was the son of Japhet, and grandson of Noah. His descendants are supposed to have peopled the coasts of Asia Minor and Greece. — *of*, by. — *held*, held as.

509. *confessed later*, confessed to be later, being fabled to have been children of Uranus, *Heaven*, and Ge, *Earth*.

510–514. There were twelve Titans, *Heaven's first born*. The youngest of these, *Saturn* or Kronos, deprived his father Uranus of his power, and was in his turn dispossessed by *mightier Jove* (Jupiter or Zeus), *his own and Rhea's son*.

513. *like measure*, similar treatment.

514. *Crete*, now called Candia, an island south of Greece, was the birthplace of Jupiter. He was said to have been brought up in a cave of Mount *Ida*, which was in the centre of the island.

516. *Olympus*, the seat of the gods, was in northern Greece.

517. *the Delphian cliff*. The celebrated temple and oracle of Apollo were at Delphi, on Mount Parnassus.

518. *Dodona*, in the western part of Greece, was a grove, from which answers were given to those who came to consult the oracle. It was sacred to Jupiter.

519. *Doric land*, Greece, or that part of Greece peopled by the Dorians, an important race. — *who*, those of them who.

520. *Fled*. Saturn is said to have fled to Italy, and reigned there, after his defeat and overthrow by Jupiter. — *Adria*, the Adriatic Sea, between Greece and Italy. See Acts xxvii. 27. — *Hesperian*, Italian; to the west, from Hesperus, the evening star.

521. *the Celtic*, probably a Greek idiom, meaning the Celtic land; ancient Gaul. — *roamed*, wandered over. — *the utmost isles*, Britain, or the British Isles — *utmost*, furthest.

523. *such wherein appeared* looks such that in them appeared

Obscure some glimpse of joy to have found their chief
Not in despair, to have found themselves not lost
In loss itself; which on his countenance cast
Like doubtful hue: but he his wonted pride
Soon recollecting, with high words, that bore
Semblance of worth not substance, gently raised
Their fainting courage and dispelled their fears.
Then straight commands that, at the warlike sound
Of trumpets loud and clarions, be upreared
His mighty standard: that proud honor claimed
Azazel as his right, a Cherub tall;
Who forthwith from the glittering staff unfurled
The imperial ensign, which, full high advanced,
Shone like a meteor streaming to the wind,
With gems and golden lustre rich emblazed,
Seraphic arms and trophies; all the while
Sonorous metal blowing martial sounds:
At which the universal host up sent
A shout that tore Hell's concave, and beyond
Frighted the reign of Chaos and old Night.
All in a moment through the gloom were seen
Ten thousand banners rise into the air,
With orient colors waving; with them rose
A forest huge of spears; and thronging helm
Appeared, and serried shields in thick array
Of depth immeasurable: anon they move
In perfect phalanx to the Dorian mood
Of flutes and soft recorders; such as raised
To height of noblest temper heroes old
Arming to battle, and instead of rage

527. *like*, the same.
528. *recollecting*, collecting again; recovering.
531. *straight*, straightway.
538. *emblazed*, emblazoned; painted or adorned with figures.
543. *reign*, kingdom.
546. *orient*, bright.
548. *serried*, pressed close or locked together.
549. *anon*. See line 325.
550. *Dorian mood*, or mode, the martial measure or music to which the Dorians, particularly the Spartans, moved. They always drew up their troops *in phalanx*.
551. *recorders*, instruments resembling flageolets.

Deliberate valor breathed, firm and unmoved
With dread of death to flight or foul retreat;
Nor wanting power to mitigate and swage
With solemn touches troubled thoughts, and chase
Anguish and doubt and fear and sorrow and pain
From mortal or immortal minds. Thus they,
Breathing united force, with fixèd thought,
Moved on in silence to soft pipes that charmed
Their painful steps o'er the burnt soil; and now
Advanced in view they stand, a horrid front
Of dreadful length and dazzling arms, in guise
Of warriors old, with ordered spear and shield,
Awaiting what command their mighty chief
Had to impose: he through the armèd files
Darts his experienced eye, and soon traverse
The whole battalion views, their order due,
Their visages and stature as of gods;
Their number last he sums. And now his heart
Distends with pride, and hardening in his strength
Glories; for never, since created man,
Met such embodied force as named with these
Could merit more than that small infantry
Warred on by cranes; though all the giant brood
Of Phlegra with the heroic race were joined
That fought at Thebes and Ilium, on each side
Mixed with auxiliar gods; and what resounds

554. *unmoved*, not to be moved.
556. *swage*, assuage.
563. *horrid*, perhaps here, as in the Latin "horridus," bristling.
565. *ordered*, in due order, the shield on the left arm, and the spear erect in the right hand.
568. *traverse*, through and through.
572. *his*, probably its. *His* was the original possessive of "it," as well as of "he," as is seen in our translation of the Bible. See Gen. i. 11.: "The fruit tree yielding fruit after his kind." See line 574.
573. *since created man*, since man was created.
575. *that small infantry*, the Pygmies, a fabulous people, little more than a foot in height, who dwelt on the sea-shore, and were attacked by cranes every spring.
577. *Phlegra*, a plain in Macedonia, in which the rebellious Giants perished.
578. *Thebes and Ilium*. Allusion is made to the War of the Seven against Thebes in Greece and to the Trojan War. In the latter, heroes fought, assisted by gods. — *Ilium*, Troy.

In fable or romance of Uther's son,
Begirt with British and Armoric knights,
And all who since, baptized or infidel,
Jousted in Aspramont or Montalban,
Damasco or Morocco or Trebisond,
Or whom Biserta sent from Afric shore,
When Charlemain with all his peerage fell
By Fontarabbia. Thus far these beyond
Compare of mortal prowess, yet observed
Their dread commander: he, above the rest
In shape and gesture proudly eminent,
Stood like a tower; his form had not yet lost
All her original brightness, nor appeared
Less than Archangel ruined and the excess
Of glory obscured: as when the sun new risen
Looks through the horizontal misty air,
Shorn of his beams; or from behind the moon,
In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs; darkened so, yet shone
Above them all the Archangel: but his face
Deep scars of thunder had intrenched, and care
Sat on his faded cheek, but under brows
Of dauntless courage and considerate pride,

580. *Uther's son*, King Arthur.

581. *Armoric*, of Armorica or Brittany, in the northwest of France.

582. *infidel*, unbelieving, whether Pagan or Mohammedan.

583–587. These are names of places mentioned in very old romances. Some of them are found in the poem of "Orlando Furioso," which describes the adventures of the Brave Roland, one of the knights of *Charlemain*, Charlemagne. — *Biserta* was in the north of Africa. Fontarabia (as commonly spelled) is in northern Spain. At Roncesvalles, in the northeastern part, in a celebrated battle, *his peerage fell*, but not Charlemagne himself.

587–589. These, although in prowess above all comparison with any heroes of mortal birth, yet watched and obeyed their dread commander.

595. *horizontal*, near the horizon.

597. *disastrous*, announcing disaster. An eclipse has always been supposed by the ignorant and superstitious to threaten some great calamity.

599. *darkened so*, although so darkened.

601. *intrenched*, furrowed; cut with deep lines.

603. *considerate*, deliberating planning

Waiting revenge; cruel his eye, but cast
Signs of remorse and passion to behold
The fellows of his crime, the followers rather,
Far other once beheld in bliss, condemned
Forever now to have their lot in pain;
Millions of spirits for his fault amerced
Of Heaven, and from eternal splendors flung
For his revolt, yet faithful how they stood,
Their glory withered: as when heaven's fire
Hath scathed the forest oaks or mountain pines,
With singèd top their stately growth though bare
Stands on the blasted heath. He now prepared
To speak; whereat their doubled ranks they bend
From wing to wing, and half enclose him round
With all his peers: attention held them mute.
Thrice he essayed, and thrice, in spite of scorn,
Tears, such as angels weep, burst forth; at last
Words interwove with sighs found out their way.

"O myriads of immortal Spirits, O Powers
Matchless but with the Almighty, and that strife
Was not inglorious, though the event was dire,
As this place testifies, and this dire change
Hateful to utter: but what power of mind,
Foreseeing or presaging, from the depth
Of knowledge past or present, could have feared
How such united force of gods, how such
As stood like these, could ever know repulse?
For who can yet believe, though after loss,
That all these puissant legions, whose exile
Hath emptied Heaven, shall fail to reascend
Self-raised, and repossess their native seat?
For me be witness all the host of Heaven
If counsels different, or danger shunned

605. *passion*, feeling; compassion.
609 *amerced*, deprived; punished by loss
611. *yet faithful how they stood*. This depends on *behold* in line 601
635 *different*, varying.

By me, have lost our hopes: but he who reigns
Monarch in Heaven, till then as one secure
Sat on his throne, upheld by old repute,
Consent, or custom, and his regal state
Put forth at full, but still his strength concealed,
Which tempted our attempt and wrought our fall.
Henceforth his might we know, and know our own,
So as not either to provoke, or dread
New war provoked; our better part remains
To work in close design, by fraud or guile,
What force effected not; that he no less
At length from us may find, who overcomes
By force hath overcome but half his foe.
Space may produce new worlds; whereof so rife
There went a fame in Heaven, that he ere long
Intended to create; and therein plant
A generation, whom his choice regard
Should favor equal to the sons of Heaven:
Thither, if but to pry, shall be perhaps
Our first eruption, thither or elsewhere;
For this infernal pit shall never hold
Celestial spirits in bondage, nor the abyss
Long under darkness cover. But these thoughts
Full counsel must mature. Peace is despaired,
For who can think submission? — War then, war
Open or understood, must be resolved."

He spake; and to confirm his words out flew
Millions of flaming swords, drawn from the thighs
Of mighty Cherubim; the sudden blaze
Far round illumined Hell. highly they raged
Against the Highest, and fierce with grasped arms

644. *provoke*, as well as *dread* governs *New war*.
646. *work*, work out; effect.
648. *who*, that he who.
650. *whereof so rife there went a fame*, of which there went so general a fame or rumor.
655. *Thither*. See line 650
659. *cover*, cover them.
660. *despaired*, despaired of hopeless.

Clashed on their sounding shields the din of war,
Hurling defiance toward the vault of Heaven.

There stood a hill not far, whose grisly top
Belched fire and rolling smoke; the rest entire
Shone with a glossy scurf; undoubted sign
That in his womb was hid metallic ore,
The work of sulphur. Thither winged with speed
A numerous brigade hastened; as when bands
Of pioneers, with spade and pickaxe armed,
Forerun the royal camp, to trench a field
Or cast a rampart. Mammon led them on,
Mammon, the least erected spirit that fell
From Heaven; for even in Heaven his looks and thoughts
Were always downward bent, admiring more
The riches of Heaven's pavement, trodden gold,
Than aught divine or holy else enjoyed
In vision beatific: by him first
Men also, and by his suggestion taught,
Ransacked the centre, and with impious hands
Rifled the bowels of their mother Earth
For treasures better hid. Soon had his crew
Opened into the hill a spacious wound,
And digged out ribs of gold. Let none admire
That riches grow in Hell; that soil may best
Deserve the precious bane. And here let those
Who boast in mortal things, and wondering tell
Of Babel and the works of Memphian kings,
Learn how their greatest monuments of fame,

671. *the rest entire*, all the rest.
673. *his*, its. See note on line 72.
678. *Mammon* is a Syriac word meaning Riches, which are here personified, as in Matt. vi. 24.
681. *beatific*, making blessed; heavenly. See III. 61, 62.
686. *impious* is probably here used in its Latin sense of undutiful; unnatural.
690. *admire*, wonder; be astonished.
694. *Babel*, Babylon, whose walls, as well as the Pyramids of Egypt, *the works of Memphian kings* (see line 307), were among the Seven Wonders of the ancient world.

And strength and art are easily outdone
By spirits reprobate, and in an hour,
What in an age they, with incessant toil
And hands innumerable, scarce perform.
Nigh on the plain in many cells prepared,
That underneath had veins of liquid fire
Sluiced from the lake, a second multitude
With wondrous art founded the massy ore,
Severing each kind, and scummed the bullion dross:
A third as soon had formed within the ground
A various mould; and from the boiling cells
By strange conveyance filled each hollow nook;
As in an organ from one blast of wind
To many a row of pipes the sound-board breathes.
Anon out of the earth a fabric huge
Rose, like an exhalation, with the sound
Of dulcet symphonies and voices sweet,
Built like a temple, where pilasters round
Were set, and Doric pillars overlaid
With golden architrave; nor did there want
Cornice or frieze, with bossy sculptures graven,
The roof was fretted gold. Not Babylon
Nor great Alcairo such magnificence
Equalled in all their glories, to enshrine
Belus or Serapis their gods, or seat
Their kings, when Egypt with Assyria strove

697. *in an hour*, how in an hour is performed.
700. *prepared*, made for this purpose.
702. *sluiced*, brought in sluices.
703. *founded*, melted.
704. *the bullion dross*, the dross thrown off by the metal; the scum of the boiling ore.
714. *Doric*. Of the three orders of Grecian architecture, Doric, Ionic, and Corinthian, the first was the most simple. The Parthenon at Athens was Doric.
715. 716. The *architrave* is that part of a building which rests immediately on the columns; it is the lowest part of the entablature, of which the *cornice* is the upper part, the *frieze* being between them. — *bossy*, in relief; standing out.
717. *fretted*, ornamented; adorned with raised work.
720. *Belus*, or Bel, a Babylonish idol. — *Serapis*, an Egyptian deity worshipped at Memphis, near the site of which Cairo, or *Alcairo* now stands.

In wealth and luxury. The ascending pile
Stood fixed her stately height; and straight the doors
Opening their brazen folds discover, wide
Within, her ample spaces o'er the smooth
And level pavement: from the archèd roof,
Pendent by subtle magic, many a row
Of starry lamps and blazing cressets, fed
With naphtha and asphaltus, yielded light
As from a sky. The hasty multitude
Admiring entered, and the work some praise
And some the architect; his hand was known
In Heaven by many a towered structure high,
Where sceptred angels held their residence,
And sat as princes, whom the supreme King
Exalted to such power, and gave to rule,
Each in his hierarchy, the orders bright:
Nor was his name unheard or unadored
In ancient Greece; and in Ausonian land
Men called him Mulciber; and how he fell
From Heaven they fabled, thrown by angry Jove
Sheer o'er the crystal battlements; from morn
To noon he fell, from noon to dewy eve,
A summer's day; and with the setting sun
Dropped from the zenith like a falling star,
On Lemnos the Ægean isle: thus they relate,
Erring; for he with this rebellious rout
Fell long before; nor aught availed him now
To have built in Heaven high towers; nor did he
scape

723. *fixed*, fixed in, or as to. But if a comma be put after *stood*, *height* may be considered as the nominative case absolute. — *weight*. See line 531.

729. *naphtha and asphaltus* are bituminous substances, the former liquid, the latter solid, and both very inflammable.

736. *rule*, rule over.

737. *hierarchy*, sacred rank.

739-746. Hephæstos, the god of fire, was called Vulcan, or *Mulciber*, by the Romans, who dwelt *in Ausonian land*, or Italy. Having taken part with his mother, Hera, or Juno, in a quarrel between his parents, he was hurled by his father, *angry Jove*, from heaven. He fell on the island of *Lemnos* in the Ægean Sea.

749. *scape*. See line 482

By all his engines, but was headlong sent
With his industrious crew to build in Hell.

Meanwhile the wingèd heralds, by command
Of sovran power, with awful ceremony
And trumpet's sound, throughout the host proclaim
A solemn council forthwith to be held
At Pandemonium, the high capital
Of Satan and his peers: their summons called
From every band and squarèd regiment
By place or choice the worthiest; they anon
With hundreds and with thousands trooping came
Attended: all access was thronged, the gates
And porches wide, but chief the spacious hall
(Though like a covered field, where champions bold
Wont ride in armed, and at the Soldan's chair
Defied the best of Panim chivalry
To mortal combat, or career with lance)
Thick swarmed, both on the ground and in the air
Brushed with the hiss of rustling wings. As bees
In spring-time, when the sun with Taurus rides,
Pour forth their populous youth about the hive
In clusters; they among fresh dews and flowers
Fly to and fro, or on the smoothèd plank,
The suburb of their straw-built citadel,
New rubbed with balm, expatiate, and confer
Their state affairs: so thick the aery crowd
Swarmed and were straitened; till, the signal given,
Behold a wonder! they but now who seemed

750. *engines*, ingenious devices or contrivances.

753. *sovran*. See line 246.

756. *Pandemonium*, place of all devils.

759. *anon*. See line 325.

761. *all access*, every way of access or approach.

763–766. In the wars between the Christians and Saracens, *champion bold* of the true faith sometimes engaged in single combat with *Panim* (Paynim or Pagan) *chivalry*. They used (*wont*) to *ride in* (into the lists) in armor — *Soldan*, Sultan, the Saracen chief or emperor.

769. *when the sun with Taurus rides*, when the sun is in Taurus, the sign of the Bull.

774. *expatiate*, move at large; walk abroad. — *confer*, confer upon.

775. See line 430.

In bigness to surpass earth's giant sons,
Now less than smallest dwarfs in narrow room
Throng numberless, like that pygméan race
Beyond the Indian mount; or fairy elves,
Whose midnight revels by a forest side
Or fountain some belated peasant sees,
Or dreams he sees; while overhead the moon
Sits arbitress, and nearer to the earth
Wheels her pale course; they, on their mirth and dance
Intent, with jocund music charm his ear;
At once with joy and fear his heart rebounds.
Thus incorporeal spirits to smallest forms
Reduced their shapes immense; and were at large,
Though without number still, amidst the hall
Of that infernal court. But far within,
And in their own dimensions like themselves,
The great Seraphic lords and Cherubim
In close recess and secret conclave sat;
A thousand demi-gods on golden seats,
Frequent and full. After short silence then
And summons read, the great consult began.

785. *arbitress*, witness; spectator; — from the Latin.
790. *were at large*, had room enough.
797. *Frequent*, crowded; thronged.
798. *consult*, consultation.

BOOK II.

THE ARGUMENT

The consultation begun, Satan debates whether another battle is to be hazarded for the recovery of Heaven: some advise it, others dissuade. A third proposal is preferred, mentioned before by Satan, to search the truth of that prophecy or tradition in Heaven concerning another world, and another kind of creature, equal or not much inferior to themselves, about this time to be created: their doubt who shall be sent on this difficult search: Satan, their chief, undertakes alone the voyage; is honored and applauded. The council thus ended, the rest betake them several ways and to several employments, as their inclinations lead them, to entertain the time till Satan return. He passes on his journey to Hell gates, finds them shut, and who sat there to guard them, by whom at length they are opened, and discover to him the great gulf between Hell and Heaven; with what difficulty he passes through, directed by Chaos, the Power of that place, to the sight of this new world which he sought.

High on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East with richest hand
Showers on her kings barbaric pearl and gold,
Satan exalted sat, by merit raised
To that bad eminence; and, from despair
Thus high uplifted beyond hope, aspires
Beyond thus high, insatiate to pursue
Vain war with Heaven; and, by success untaught,
His proud imaginations thus displayed:

2. *of Ormus or of Ind.* Ormus, or Ormuz, is an island in the Persian Gulf, formerly an emporium of the rich commerce of the East. — *Ind*, India.

4. *barbaric pearl and gold.* The term *barbaric* here means oriental, having no reference to barbarians, as we use the word.

5. *by merit*, because he had so deserved.

7. *beyond hope* beyond what he had lately hoped for.

8. *insatiate*, eager with insatiate passion.

9. *success*, the event.

10. *displayed*, set forth.

"Powers and Dominions, deities of Heaven —
For since no deep within her gulf can hold
Immortal vigor, though oppressed and fallen,
I give not Heaven for lost; from this descent
Celestial virtues rising will appear
More glorious and more dread than from no fall,
And trust themselves to fear no second fate —
Me though just right and the fixed laws of Heaven
Did first create your leader, next free choice,
With what besides in council or in fight
Hath been achieved of merit; yet this loss
Thus far at least recovered hath much more
Established in a safe unenvied throne,
Yielded with full consent. The happier state
In Heaven, which follows dignity, might draw
Envy from each inferior; but who here
Will envy whom the highest place exposes
Foremost to stand against the Thunderer's aim
Your bulwark, and condemns to greatest share
Of endless pain? Where there is then no good
For which to strive, no strife can grow up there
From faction; for none sure will claim in Hell
Precedence, none whose portion is so small
Of present pain that with ambitious mind
Will covet more. With this advantage then
To union and firm faith and firm accord,
More than can be in Heaven, we now return
To claim our just inheritance of old,
Surer to prosper than prosperity
Could have assured us; and by what best way,
Whether of open war or covert guile,
We now debate; who can advise may speak."

22. *recovered*, made up.
23. *established*. For the object of this verb, see line 18.
25. *follows dignity*, accompanies high rank.
27. *whom*, him whom.
29. *Your bulwark*, as your bulwark.
33. *none*, there is none.
40. *by what best way*, by what way we may best return

He ceased; and next him Moloch, sceptred king,
Stood up, the strongest and the fiercest spirit
That fought in Heaven, now fiercer by despair:
His trust was with the Eternal to be deemed
Equal in strength, and rather than be less
Cared not to be at all; with that care lost
Went all his fear; of God, or Hell, or worse,
He recked not; and these words thereafter spake:

"My sentence is for open war; of wiles
More unexpert I boast not; them let those
Contrive who need, or when they need, not now:
For while they sit contriving, shall the rest,
Millions that stand in arms and longing wait
The signal to ascend, sit lingering here,
Heaven's fugitives, and for their dwelling-place
Accept this dark opprobrious den of shame,
The prison of his tyranny who reigns
By our delay? No, let us rather choose,
Armed with hell-flames and fury, all at once
O'er Heaven's high towers to force resistless way,
Turning our tortures into horrid arms
Against the torturer; when to meet the noise
Of his almighty engine he shall hear
Infernal thunder, and for lightning see
Black fire and horror shot with equal rage
Among his angels, and his throne itself
Mixed with Tartarean sulphur and strange fire,
His own invented torments. But perhaps
The way seems difficult and steep to scale
With upright wing against a higher foe:
Let such bethink them, if the sleepy drench

43 *Moloch.* See I. 392–405.
46. The pause in this line is after *was.*
52 *unexpert* agrees with *I.*
65 *engine*, thunderbolt.
69. *Tartarean*, belonging to Tartarus, or Hell.
73. *such*, those to whom *the way seems difficult*, &c

Of that forgetful lake benumb not still,
That in our proper motion we ascend
Up to our native seat; descent and fall
To us is adverse. Who but felt of late,
When the fierce foe hung on our broken rear
Insulting and pursued us through the deep,
With what compulsion and laborious flight
We sunk thus low? The ascent is easy then;
The event is feared; should we again provoke
Our stronger, some worse way his wrath may find
To our destruction, if there be in Hell
Fear to be worse destroyed. What can be worse
Than to dwell here, driven out from bliss, condemned
In this abhorrèd deep to utter woe;
Where pain of unextinguishable fire
Must exercise us without hope of end,
The vassals of his anger, when the scourge
Inexorably and the torturing hour
Calls us to penance? — more destroyed than thus,
We should be quite abolished, and expire.
What fear we then? what doubt we to incense
His utmost ire? which, to the height enraged,
Will either quite consume us and reduce
To nothing this essential (happier far
Than miserable to have eternal being!);
Or, if our substance be indeed divine
And cannot cease to be, we are at worst
On this side nothing; and by proof we feel
Our power sufficient to disturb his Heaven,

74. *that forgetful lake.* See I., 266.
75. *proper*, that which belongs to us; natural.
82. *The event*, what might be the result.
89. *exercise*, afflict; torment.
91. *Inexorably.* Milton may here have dictated *inexorable.*
92. *than thus*, than we are now.
94. *what doubt we*, why do we hesitate. — *to incense*, to inflame
97. *this essential*, our being our existence. — *happier far* which would be a lot far happier.
101. *On this side nothing*, on this side of nothing; not annihilated.

And with perpetual inroads to alarm,
Though inaccessible, his fatal throne;
Which, if not victory, is yet revenge."

He ended frowning, and his look denounced
Desperate revenge, and battle dangerous
To less than gods. On the other side uprose
Belial, in act more graceful and humane:
A fairer person lost not Heaven; he seemed
For dignity composed and high exploit;
But all was false and hollow, though his tongue
Dropped manna, and could make the worse appear
The better reason, to perplex and dash
Maturest counsels; for his thoughts were low,
To vice industrious, but to nobler deeds
Timorous and slothful; yet he pleased the ear,
And with persuasive accents thus began:

"I should be much for open war, O Peers,
As not behind in hate, if what was urged
Main reason to persuade immediate war
Did not dissuade me most, and seem to cast
Ominous conjecture on the whole success;
When he who most excels in fact of arms,
In what he counsels and in what excels
Mistrustful, grounds his courage on despair
And utter dissolution, as the scope
Of all his aim after some dire revenge.
First, what revenge? The towers of Heaven are filled
With armed watch, that render all access

104. *fatal*, upheld by fate.
106. *denounced*, threatened.
109. *Belial*. See I. 490–505. — *act*, manner. — *humane*, refined; courteous.
111 *composed*, made.
116. *industrious*, assiduously devoted
121. *Main reason*, as the main reason.
123. *Ominous conjecture*, threatening doubt: anticipation of evil.
124. *he*, Moloch. See lines 51–105. — *fact*, deed or deeds.
130. *render all access impregnable*, make approach impossible

Impregnable; oft on the bordering deep
Encamp their legions, or with obscure wing
Scout far and wide into the realm of night,
Scorning surprise. Or could we break our way
By force, and at our heels all Hell should rise
With blackest insurrection to confound
Heaven's purest light, yet our great enemy
All incorruptible would on his throne
Sit unpolluted, and the ethereal mould,
Incapable of stain, would soon expel
Her mischief, and purge off the baser fire,
Victorious. Thus repulsed, our final hope
Is flat despair: we must exasperate
The almighty victor to spend all his rage,
And that must end us; that must be our cure,
To be no more. Sad cure! for who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallowed up and lost
In the wide womb of uncreated night,
Devoid of sense and motion? And who knows,
Let this be good, whether our angry foe
Can give it, or will ever? how he can,
Is doubtful; that he never will, is sure.
Will he, so wise, let loose at once his ire,
Belike through impotence or unaware,
To give his enemies their wish, and end
Them in his anger, whom his anger saves
To punish endless? Wherefore cease we then,
Say they who counsel war; we are decreed,
Reserved, and destined to eternal woe;

134. *surprise*, the danger of being surprised. — In this line read the next, supply *if*.

138. *All incorruptible*, not to be impaired.

141. *Her*, its. — *mischief*, damage, injury. — *baser fire* is opposed to *purest light*.

149. *To perish rather*, preferring to perish.

152. *Let this be good*, supposing that this be good, or desirable.

156. *Belike*, perhaps. — *impotence*, ungovernable rage.

159. What *they say* ends with *worse*.

Whatever doing, what can we suffer more,
What can we suffer worse? — Is this then worst,
Thus sitting, thus consulting, thus in arms?
What! when we fled amain, pursued and struck
With Heaven's afflicting thunder, and besought
The deep to shelter us? this Hell then seemed
A refuge from those wounds. Or when we lay
Chained on the burning lake? that sure was worse.
What if the breath that kindled those grim fires,
Awaked, should blow them into sevenfold rage,
And plunge us in the flames? or from above
Should intermitted vengeance arm again
His red right hand to plague us? What if all
Her stores were opened, and this firmament
Of Hell should spout her cataracts of fire,
Impendent horrors, threatening hideous fall
One day upon our heads; while we, perhaps
Designing or exhorting glorious war,
Caught in a fiery tempest shall be hurled
Each on his rock transfixed, the sport and prey
Of racking whirlwinds, or forever sunk
Under yon boiling ocean, wrapt in chains;
There to converse with everlasting groans,
Unrespited, unpitied, unreprieved,
Ages of hopeless end? This would be worse.
War, therefore, open or concealed, alike
My voice dissuades; for what can force or guile
With him, or who deceive his mind, whose eye
Views all things at one view? He from Heaven's height
All these our motions vain sees and derides;

166. *afflicting*. See I. 186.
172. *Or*, or what if.
175 *Her* refers to *vengeance*.
176. *her*, its
177. *Impendent*, hanging over us.
184. *converse*, be familiar or conversant with.
186. *Ages of hopeless end*, through ages without hope of end.
188. *dissuades* discourages. — *what can, what can force or guile* accomplish

Not more almighty to resist our might
Than wise to frustrate all our plots and wiles.
Shall we then live thus vile, the race of Heaven
Thus trampled, thus expelled, to suffer here
Chains and these torments? Better these than worse,
By my advice; since fate inevitable
Subdues us, and omnipotent decree,
The victor's will. To suffer, as to do,
Our strength is equal, nor the law unjust
That so ordains: this was at first resolved,
If we were wise, against so great a foe
Contending, and so doubtful what might fall.
I laugh, when those who at the spear are bold
And venturous, if that fail them, shrink, and fear
What yet they know must follow, to endure
Exile, or ignominy, or bonds, or pain,
The sentence of their conqueror: this is now
Our doom, which if we can sustain and bear,
Our supreme foe in time may much remit
His anger, and perhaps thus far removed
Not mind us not offending, satisfied
With what is punished: whence these raging fires
Will slacken, if his breath stir not their flames.
Our purer essence then will overcome
Their noxious vapor, or inured not feel;
Or changed at length, and to the place conformed
In temper and in nature, will receive
Familiar the fierce heat, and void of pain;
This horror will grow mild, this darkness light:
Besides what hope the never-ending flight
Of future days may bring, what chance, what change
Worth waiting, since our present lot appears

200. *equal*, equally able.
201. *this was at first resolved*, so this (that is, *to suffer as to do*) we must at the beginning have brought our mind.
203. *fall*, befall.
216. *or inured not feel*, or, having become accustomed to it cease to feel it.
218. *temper*, constitution or natural condition.
219. *the fierce heat as familiar and void of pain.*
223. *waiting*, waiting for.

For happy though but ill, for ill not worst;
If we procure not to ourselves more woe."

Thus Belial, with words clothed in reason's garb,
Counselled ignoble ease and peaceful sloth,
Not peace; and after him thus Mammon spake:

"Either to disenthrone the King of Heaven
We war, if war be best, or to regain
Our own right lost: Him to unthrone we then
May hope, when everlasting Fate shall yield
To fickle Chance, and Chaos judge the strife:
The former vain to hope, argues as vain
The latter; for what place can be for us
Within Heaven's bound, unless Heaven's lord supreme
We overpower? Suppose he should relent
And publish grace to all, on promise made
Of new subjection; with what eyes could we
Stand in his presence humble, and receive
Strict laws imposed, to celebrate his throne
With warbled hymns, and to his Godhead sing
Forced hallelujahs; while he lordly sits
Our envied sovran, and his altar breathes
Ambrosial odors and ambrosial flowers,
Our servile offerings? This must be our task
In Heaven, this our delight; how wearisome
Eternity so spent, in worship paid
To whom we hate! Let us not then pursue
By force impossible, by leave obtained
Unacceptable, though in Heaven, our state
Of splendid vassalage; but rather seek

224. *though but ill* for a happy one, yet *not worst* for an evil one.
228 *Mammon*. See I. 678–688
232 *grace*, pardon.
241. *celebrate*, throng around and glorify.
249. *pursue*, seek to continue.
250, 251. The adjectives belong to *state*.

Our own good from ourselves, and from our own
Live to ourselves, though in this vast recess,
Free and to none accountable, preferring
Hard liberty before the easy yoke
Of servile pomp. Our greatness will appear
Then most conspicuous, when great things of small,
Useful of hurtful, prosperous of adverse
We can create; and in what place soe'er
Thrive under evil, and work ease out of pain,
Through labor and endurance. This deep world
Of darkness do we dread? How oft amidst
Thick clouds and dark doth Heaven's all-ruling Sire
Choose to reside, his glory unobscured,
And with the majesty of darkness round
Covers his throne; from whence deep thunders roar
Mustering their rage, and Heaven resembles Hell!
As he our darkness, cannot we his light
Imitate when we please? This desert soil
Wants not her hidden lustre, gems and gold;
Nor want we skill or art, from whence to raise
Magnificence; and what can Heaven show more?
Our torments also may in length of time
Become our elements, these piercing fires
As soft as now severe, our temper changed
Into their temper, which must needs remove
The sensible of pain. All things invite
To peaceful counsels and the settled state
Of order, how in safety best we may
Compose our present evils, with regard
Of what we are and were, dismissing quite
All thought of war. Ye have what I advise."

253. *our own*, what is our own.
258. *of*, out of.
260. *in what place soe'er*, in whatever place; anywhere.
264. See Psalm xviii 6-13.
275 *our elements*, the substances or matter of which we are composed.
276. *temper*. See line 218.
278. *sensible of*, sensibility to
280. *how*, to take counsel how implied in *counsels*.
281. *Compose*, settle; calm

He scarce had finished, when such murmur filled
The assembly, as when hollow rocks retain
The sound of blustering winds, which all night long
Had roused the sea, now with hoarse cadence lull
Sea-faring men o'erwatched, whose bark by chance
Or pinnace anchors in a craggy bay
After the tempest: such applause was heard
As Mammon ended, and his sentence pleased,
Advising peace; for such another field
They dreaded worse than Hell, so much the fear
Of thunder and the sword of Michaël
Wrought still within them; and no less desire
To found this nether empire, which might rise,
By policy and long procéss of time,
In emulation opposite to Heaven.
Which when Beëlzebub perceived, than whom,
Satan except, none higher sat, with grave
Aspect he rose, and in his rising seemed
A pillar of state; deep on his front engraven
Deliberation sat and public care;
And princely counsel in his face yet shone,
Majestic though in ruin: sage he stood,
With Atlantéan shoulders fit to bear
The weight of mightiest monarchies; his look
Drew audience and attention still as night
Or summer's noon-tide air; while thus he spake:

"Thrones and Imperial Powers, offspring of Heaven,
Ethereal Virtues! or these titles now
Must we renounce, and, changing style, be called
Princes of Hell? for so the popular vote

287. *now*, but now.
288. *o'erwatched*, having watched too long.
295. *desire*, the desire
296 *which*, that it.
297. *policy*, politic arts.
299 *Beëlzebub*. See I. 78–81.
300. *except*, excepted.
302. *front*, forehead, or face.
306. *Atlantean*, like those of Atlas who is fabled to have borne the world on his shoulders.
308. *audience*, hearing.

Inclines, here to continue, and build up here
A growing empire; doubtless! while we dream,
And know not that the King of Heaven hath doomed
This place our dungeon, not our safe retreat
Beyond his potent arm, to live exempt
From Heaven's high jurisdiction, in new league
Banded against his throne; but to remain
In strictest bondage, though thus far removed,
Under the inevitable curb, reserved
His captive multitude; for he, be sure,
In height or depth, still first and last will reign
Sole king, and of his kingdom lose no part
By our revolt, but over Hell extend
His empire, and with iron sceptre rule
Us here, as with his golden those in Heaven.
What sit we then projecting peace and war?
War hath determined us, and foiled with loss
Irreparable; terms of peace yet none
Vouchsafed, or sought; for what peace will be given
To us enslaved, but custody severe,
And stripes, and arbitrary punishment
Inflicted? and what peace can we return,
But to our power hostility and hate,
Untamed reluctance, and revenge, though slow,
Yet ever plotting how the conqueror least
May reap his conquest, and may least rejoice
In doing what we most in suffering feel?
Nor will occasion want, nor shall we need
With dangerous expedition to invade
Heaven, whose high walls fear no assault or siege.
Or ambush from the deep. What if we find
Some easier enterprise? There is a place
(If ancient and prophetic fame in Heaven

315. *doubtless* This is said sneeringly, like "forsooth."
322. *reserved*, reserved as.
329. *What*, why.
330. *determined*, finished
336. *to*, to the extent of
337. *reluctance*, struggling against.
341. *occasion*, opportunity
want be wanting.

Err not), another world, the happy seat
Of some new race called Man, about this time
To be created like to us, though less
In power and excellence, but favored more
Of him who rules above; so was his will
Pronounced among the gods, and by an oath,
That shook Heaven's whole circumference, confirmed.
Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mould
Or substance, how endued, and what their power,
And where their weakness, how attempted best,
By force or subtilty. Though Heaven be shut,
And Heaven's high arbitrator sit secure
In his own strength, this place may lie exposed,
The utmost border of his kingdom, left
To their defence who hold it: here perhaps
Some advantageous act may be achieved
By sudden onset, either with hell-fire
To waste his whole creation, or possess
All as our own, and drive, as we were driven,
The puny habitants; or, if not drive,
Seduce them to our party, that their God
May prove their foe, and with repenting hand
Abolish his own works. This would surpass
Common revenge, and interrupt his joy
In our confusion, and our joy upraise
In his disturbance; when his darling sons,
Hurled headlong to partake with us, shall curse
Their frail original and faded bliss,
Faded so soon. Advise if this be worth
Attempting, or to sit in darkness here
Hatching vain empires." Thus Beëlzebub
Pleaded his devilish counsel, first devised

352. See Hebrews vi. 17.
357. *how attempted best*, how best to be attacked.
366. *drive*, drive out.
375 *original*, original nature
376. *Advise*, consider.
377. *or* or if it be better
379. *Pleaded* urged; pressed earnestly.

By Satan, and in part proposed; for whence,
But from the author of all ill, could spring
So deep a malice, to confound the race
Of mankind in one root, and Earth with Hell
To mingle and involve, done all to spite
The great Creator? But their spite still serves
His glory to augment. The bold design
Pleased highly those infernal states, and joy
Sparkled in all their eyes: with full assent
They vote; whereat his speech he thus renews:

"Well have ye judged, well ended long debate,
Synod of gods! and, like to what ye are,
Great things resolved; which from the lowest deep
Will once more lift us up, in spite of fate,
Nearer our ancient seat; perhaps in view
Of those bright confines, whence with neighboring arms
And opportune excursion we may chance
Reënter Heaven; or else, in some mild zone
Dwell, not unvisited of Heaven's fair light,
Secure, and at the brightening orient beam
Purge off this gloom; the soft delicious air,
To heal the scar of these corrosive fires,
Shall breathe her balm. But first, whom shall we send
In search of this new world? whom shall we find
Sufficient? who shall tempt with wandering feet
The dark unbottomed infinite abyss,
And through the palpable obscure find out
His uncouth way, or spread his aery flight,

387. *states*, assembled counsellors; estates.
392. *resolved*, determined on.
396. *excursion*, sallying forth. —*chance*, chance to, or by chance.
398. *of*, by.
399 *Secure*, without care; free from anxiety.—*orient*, which rises and gives lustre.
406. *obscure* is used as a noun like *abrupt* in line 409.
407. *uncouth*, unknown.—*aery* See I. 430 and note.

Upborne with indefatigable wings,
Over the vast abrupt, ere he arrive
The happy isle? what strength, what art, can then
Suffice, or what evasion bear him safe
Through the strict senteries and stations thick
Of angels watching round? here he had need
All circumspection, and we now no less
Choice in our suffrage; for on whom we send,
The weight of all and our last hope relies."

This said, he sat; and expectation held
His look suspense, awaiting who appeared
To second, or oppose, or undertake
The perilous attempt; but all sat mute,
Pondering the danger with deep thoughts, and each
In other's countenance read his own dismay,
Astonished. None among the choice and prime
Of those heaven-warring champions could be found
So hardy as to proffer or accept
Alone the dreadful voyage; till at last
Satan, whom now transcendent glory raised
Above his fellows, with monarchal pride,
Conscious of highest worth, unmoved thus spake:

"O progeny of Heaven, empyreal Thrones!
With reason hath deep silence and demur
Seized us, though undismayed. Long is the way
And hard, that out of Hell leads up to light;
Our prison strong; this huge convex of fire,
Outrageous to devour, immures us round
Ninefold, and gates of burning adamant
Barred over us prohibit all egress.

409. *arrive*, reach; arrive at.
412. *senteries*, sentries. — *stations*, guards.
414. *All*, of all, as of *choice* in the next line. — *no less*, no less need.
415. *whom*, him whom.
418. *suspense*, suspended; in suspense. — *appeared*, should appear.
426 *voyage*, journey
434. *convex*, vault.
435. *Outrageous*, furious; raging.

These passed, if any pass, the void profound
Of unessential night receives him next,
Wide gaping, and with utter loss of being
Threatens him, plunged in that abortive gulf
If thence he scape into whatever world
Or unknown region, what remains him less
Than unknown dangers and as hard escape?
But I should ill become this throne, O Peers!
And this imperial sovranty, adorned
With splendor, armed with power, if aught proposed
And judged of public moment, in the shape
Of difficulty or danger, could deter
Me from attempting. Wherefore do I assume
These royalties, and not refuse to reign,
Refusing to accept as great a share
Of hazard as of honor, due alike
To him who reigns, and so much to him due
Of hazard more, as he above the rest
High honored sits? Go, therefore, mighty Powers,
Terror of Heaven, though fallen! intend at home,
While here shall be our home, what best may ease
The present misery, and render Hell
More tolerable; if there be cure or charm
To respite, or deceive, or slack the pain
Of this ill mansion. Intermit no watch
Against a wakeful foe, while I abroad
Through all the coasts of dark destruction seek
Deliverance for us all: this enterprise
None shall partake with me." Thus saying rose
The monarch and prevented all reply,
Prudent, lest from his resolution raised

439. *unessential*, having no essence or being.
442. *scape*, escape.
443. *remains*, is left.
448. *moment*, importance; weight.
451. *royalties*, attributes of royalty
453. *due alike*, both due; that is, both *hazard* and *honor*.
455. *Of hazard more*, so much more of hazard or danger.
457. *intend*, consider; direct your attention to.
458. *from his resolution raised* roused by his resolve.

Others among the chiefs might offer now
(Certain to be refused) what erst they feared;
And, so refused, might in opinion stand
His rivals, winning cheap the high repute
Which he through hazard huge must earn. But they
Dreaded not more the adventure than his voice
Forbidding; and at once with him they rose:
Their rising all at once was as the sound
Of thunder heard remote. Towards him they bend
With awful reverence prone, and as a god
Extol him equal to the Highest in Heaven;
Nor failed they to express how much they praised
That for the general safety he despised
His own; for neither do the Spirits damned
Lose all their virtue, lest bad men should boast
Their specious deeds on earth, which glory excites,
Or close ambition varnished o'er with zeal.

Thus they their doubtful consultations dark
Ended, rejoicing in their matchless chief:
As when from mountain-tops the dusky clouds
Ascending, while the north wind sleeps, o'erspread
Heaven's cheerful face, the louring element
Scowls o'er the darkened landscape snow or shower,
If chance the radiant sun with farewell sweet
Extend his evening beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings.
O shame to men! devil with devil damned
Firm concord holds, men only disagree
Of creatures rational, though under hope
Of heavenly grace; and, God proclaiming peace,

469. *offer*, offer to undertake
470. *erst*. See I. 360.
471. *opinion* reputation.
478. *prone*, inclined; bending forward.
485. *close*, secret; hidden.
490. *the louring element*. Before these words, supply *and the element*, sky or air.
491. *Scowls*, scowling sheds.
492. *chance*, by chance.
495. *that*, so that.
499 *grace* See line 238.

Yet live in hatred, enmity, and strife
Among themselves, and levy cruel wars,
Wasting the earth, each other to destroy:
As if (which might induce us to accord)
Man had not hellish foes enow besides,
That day and night for his destruction wait.

The Stygian council thus dissolved; and forth
In order came the grand infernal peers:
Midst came their mighty paramount, and seemed
Alone the antagonist of Heaven, nor less
Than Hell's dread emperor, with pomp supreme
And godlike imitated state. Him round
A globe of fiery Seraphim enclosed
With bright emblazonry and horrent arms.
Then of their session ended they bid cry
With trumpet's regal sound the great result.
Toward the four winds four speedy Cherubim
Put to their mouths the sounding alchemy,
By herald's voice explained; the hollow abyss
Heard far and wide, and all the host of Hell
With deafening shout returned them loud acclaim.

Thence more at ease their minds, and somewhat raised
By false presumptuous hope, the ranged powers
Disband, and wandering each his several way
Pursues, as inclination or sad choice
Leads him perplexed, where he may likeliest find
Truce to his restless thoughts, and entertain
The irksome hours till his great chief return.

504 *enow*, enough.
506 *Stygian*, infernal. See I. 689.
508 *paramount*, chief; lord-paramount.
512. *globe*, a crowd close ranged in a circle.
513. *emblazonry*, emblazoned or pictured shields. — *horrent*, bristling.
517. *alchemy*, metal mixed or compounded by chemical art.
526. *entertain*, employ or spend agreeably; while away.

Part on the plain or in the air sublime
Upon the wing or in swift race contend,
As at the Olympian games or Pythian fields,
Part curb their fiery steeds, or shun the goal
With rapid wheels, or fronted brigades form.
As when, to warn proud cities, war appears
Waged in the troubled sky and armies rush
To battle in the clouds, before each van
Prick forth the aery knights, and couch their spears
Till thickest legions close; with feats of arms
From either end of heaven the welkin burns.
Others with vast Typhœan rage more fell
Rend up both rocks and hills, and ride the air
In whirlwind; Hell scarce holds the wild uproar,
As when Alcides from Œchalia crowned
With conquest felt the envenomed robe, and tore
Through pain up by the roots Thessalian pines,
And Lichas from the top of Œta threw
Into the Euboic Sea. Others more mild,

528. *sublime*, high.

530–532. The Olympian games were celebrated once in four years at Olympia, in Greece, in honor of Zeus, or Jupiter. The Pythian games were celebrated, also every fourth year, in honor of Apollo, on a plain in the neighborhood of Delphi. The contests consisted of various trials of strength and skill, among which were horse and chariot races. — *sinus*, keep clear of; drive round without touching. — *fronted brigades*, brigades formed with a front, or fronting on a line.

533. *to warn proud cities.* Appearances in the heavens, such as are here described, are considered as warnings by the superstitious.

536. *Prick*, come upon the spur. — *aery*, seen in the air. — *couch*, fix or set for attack.

539. *Typhœan*, from Typhœus, a monster who is sometimes described as a destructive hurricane and the father of winds. — *more fell*, fiercer.

542–546. *Alcides*, Hercules. He was called Alcides from his grandfather Alcæus, and was celebrated for his great strength. On his return from the conquest of *Œchalia*, a city in Thessaly, he prepared to offer sacrifice to Zeus, and sent his attendant *Lichas* to bring him a white garment. His wife, moved by jealousy of a beautiful captive whom he had taken, sent him a poisoned robe instead, which threw him into such agony that he seized the messenger by the feet, and hurled him into the sea between Thessaly and the island of Eubœa, hence called *the Euboic Sea*. — *Œta* was a mountain in the south of Thessaly, on which Hercules raised a funeral pile and caused himself to be burned to death.

Retreated in a silent valley, sing
With notes angelical to many a harp
Their own heroic deeds and hapless fall
By doom of battle; and complain that fate
Free virtue should enthrall to force or chance.
Their song was partial, but the harmony
(What could it less when spirits immortal sing?)
Suspended Hell, and took with ravishment
The thronging audience. In discourse more sweet
(For eloquence the soul, song charms the sense)
Others apart sat on a hill retired,
In thoughts more elevate, and reasoned high
Of providence, foreknowledge, will, and fate,
Fixed fate, free will, foreknowledge absolute;
And found no end, in wandering mazes lost.
Of good and evil much they argued then,
Of happiness and final misery,
Passion and apathy, and glory and shame,
Vain wisdom all, and false philosophy;
Yet with a pleasing sorcery could charm
Pain for a while or anguish, and excite
Fallacious hope, or arm the obdurèd breast
With stubborn patience as with triple steel.
Another part, in squadrons and gross bands,
On bold adventure to discover wide
That dismal world, if any clime perhaps
Might yield them easier habitation, bend
Four ways their flying march, along the banks
Of four infernal rivers, that disgorge
Into the burning lake their baleful streams;
Abhorrèd Styx, the flood of deadly hate;

552. *partial*, describing only their own part or share.
554. *Suspended*, held mute.
568. *obdured*, hardened.
570. *gross*, dense, or large.
575. *four infernal rivers*. In Greek mythology these, with *Lethe*, were the rivers of the lower world. The word *Styx* implied hate, *Acheron* sorrow, *Cocytus* lamentation, and *Phlegethon* flaming. The word *Lethe* meant oblivion.

Sad Acheron, of sorrow — black and deep;
Cocytus, named of lamentation loud
Heard on the rueful stream; fierce Phlegethon
Whose waves of torrent fire inflame with rage.
Far off from these a slow and silent stream,
Lethè, the river of oblivion, rolls
Her watery labyrinth, whereof who drinks
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain.
Beyond this flood a frozen continent
Lies dark and wild, beat with perpetual storms
Of whirlwind and dire hail, which on firm land
Thaws not, but gathers heap, and ruin seems
Of ancient pile: all else, deep snow and ice,
A gulf profound, as that Serbonian bog
Betwixt Damiata and Mount Casius old,
Where armies whole have sunk: the parching air
Burns frore, and cold performs the effect of fire.
Thither, by harpy-footed Furies haled,
At certain revolutions all the damned
Are brought; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce,
From beds of raging fire to starve in ice
Their soft ethereal warmth, and there to pine
Immovable, infixed, and frozen round,
Periods of time; thence hurried back to fire.
They ferry over this Lethéan sound
Both to and fro, their sorrow to augment,
And wish and struggle, as they pass, to reach

592. *that Serbonian bog.* This bog was near *Mount Casius*, east of *Damiata* or Damietta, on the road from Egypt to Syria. Whole armies are said to have been here swallowed up.

595. *frore*, with frost.

596. *harpy-footed Furies.* The *Furies*, according to ancient mythology, were avenging deities, dreaded by gods and men as the punishers of crime. — *harpy-footed*, having the feet of Harpies. These were disgusting monsters, with the bodies of birds, the heads of maidens, and long claws. — *haled*, dragged or pulled violently along. "Haling men and women, he committed them to prison." Acts viii. 3.

The tempting stream, with one small drop to lose
In sweet forgetfulness all pain and woe,
All in one moment, and so near the brink;
But fate withstands, and to oppose the attempt
Medusa with Gorgonian terror guards
The ford, and of itself the water flies
All taste of living wight, as once it fled
The lip of Tantalus. Thus roving on,
In cónfused march forlorn, the adventurous bands,
With shuddering horror pale and eyes aghast,
Viewed first their lamentable lot, and found
No rest: through many a dark and dreary vale
They passed, and many a region dolorous,
O'er many a frozen, many a fiery Alp,
Rocks, caves, lakes, fens, bogs, dens, and shades of death;
A universe of death, which God by curse
Created evil, for evil only good,
Where all life dies, death lives, and nature breeds
Perverse all monstrous, all prodigious things,
Abominable, inutterable, and worse
Than fables yet have feigned or fear conceived,
Gorgons, and Hydras, and Chimæras dire.

611. *Medusa* was one of the three Gorgons. These were represented as frightful beings, whose heads were covered with hissing serpents instead of hair. The head of Medusa, though her face is sometimes described as very beautiful, was so terrible that whoever looked upon it was changed to stone.

613. *wight*, person; being.

614. *Tantalus*, as a punishment for some crime committed against Zeus, was condemned in the lower world to the torments of a raging thirst, while he was placed in the midst of a lake the waters of which always receded when he attempted to drink them. Branches of refreshing fruit hung over his head, which moved away when he stretched out his hand to reach them. From Tantalus comes our English word "tantalize."

617. *Viewed first*, had their first view of.

625. *prodigious things*, prodigies.

628. *Gorgons*. See line 611, and note. — *Hydras*. The Hydra was a monster with nine heads. When one of these was cut off, two new ones grew in its place. It was finally conquered by Hercules. — *Chimæras*. The Chimæra was a fire-breathing monster, with the head of a lion, the body of a goat, and the tail of a dragon. The word *chimera*

Meanwhile the adversary of God and man,
Satan, with thoughts inflamed of highest design,
Puts on swift wings, and towards the gates of Hell
Explores his solitary flight; sometimes
He scours the right-hand coast, sometimes the left;
Now shaves with level wing the deep, then soars
Up to the fiery concave towering high.
As when far off at sea a fleet descried
Hangs in the clouds, by equinoctial winds
Close sailing from Bengala, or the isles
Of Ternate and Tidore, whence merchants bring
Their spicy drugs; they on the trading flood
Through the wide Ethiopian to the Cape
Ply, stemming nightly toward the Pole: so seemed
Far off the flying Fiend. At last appear
Hell bounds, high reaching to the horrid roof,
And thrice threefold the gates; three folds were brass,
Three iron, three of adamantine rock,
Impenetrable, impaled with circling fire,
Yet unconsumed. Before the gates there sat
On either side a formidable shape;
The one seemed woman to the waist and fair,
But ended foul in many a scaly fold
Voluminous and vast, a serpent armed
With mortal sting: about her middle round
A cry of hell-hounds never ceasing barked
With wide Cerberean mouths full loud, and rung

is now used to represent any wild fancy.

629. *adversary.* See I. 82.

632. *Explores*, tracks; traces out.

635 *concave*, vault.

638. *Bengala*, Bengal.

639. *Ternate and Tidore* are islands of the Asiatic Archipelago, near the Moluccas, or Spice islands.

641. *the wide Ethiopian*, the Ethiopian Sea, or Indian Ocean. — *the Cape*, the Cape of Good Hope.

642. *stemming*, making their way. — *nightly*, by night; steering by the stars. — *the Pole*, the South Pole.

647. *impaled*, enclosed; surrounded.

654. *cry*, pack.

655. *Cerberean.* Cerberus was the triple-headed dog that guard-

A hideous peal; yet, when they list, would creep,
If aught disturbed their noise, into her womb,
And kennel there, yet there still barked, and howled
Within unseen. Far less abhorred than these
Vexed Scylla, bathing in the sea that parts
Calabria from the hoarse Trinacrian shore;
Nor uglier follow the night-hag, when, called
In secret, riding through the air she comes,
Lured with the smell of infant blood, to dance
With Lapland witches, while the laboring moon
Eclipses at their charms. The other shape —
If shape it might be called that shape had none
Distinguishable in member, joint, or limb,
Or substance might be called that shadow seemed,
For each seemed either — black it stood as Night,
Fierce as ten Furies, terrible as Hell,
And shook a dreadful dart; what seemed his head
The likeness of a kingly crown had on.
Satan was now at hand, and from his seat
The monster moving onward came as fast
With horrid strides; Hell trembled as he strode.
The undaunted Fiend what this might be admired,
Admired, not feared; God and his Son except,
Created thing nought valued he nor shunned;
And with disdainful look thus first began:

"Whence and what art thou, execrable shape,
That dar'st, though grim and terrible, advance
Thy miscreated front athwart my way

ad the entrance to the infernal regions.

659. *abhorred*, to be abhorred.

660, 661. *Vexed Scylla*, is vexed (chafed, lashed) Scylla. — *Scylla* was a rock, thought to be dangerous to mariners, in the sea west of Italy, between *Calabria* and the *Trinacrian* (Sicilian) shore. It was personified by the ancients, and represented as a fearful monster having six heads and barking like a dog.

662. *Nor uglier*, nor do uglier shapes or hounds.

665. *laboring*. This word is applied by Latin writers to the moon under eclipse.

677. *admired*, wondered.

679. *nought*, nothing; not at all.

To yonder gates? Through them I mean to pass,
That be assured, without leave asked of thee.
Retire, or taste thy folly, and learn by proof,
Hell-born, not to contend with spirits of Heaven."

To whom the goblin full of wrath replied:
"Art thou that traitor angel, art thou he
Who first broke peace in Heaven and faith, till then
Unbroken, and in proud rebellious arms
Drew after him the third part of Heaven's sons,
Conjúred against the Highest; for which both thou
And they, outcast from God, are here condemned
To waste eternal days in woe and pain?
And reckon'st thou thyself with spirits of Heaven,
Hell-doomed, and breath'st defiance here and scorn,
Where I reign king, and, to enrage thee more,
Thy king and lord? Back to thy punishment,
False fugitive! and to thy speed add wings,
Lest with a whip of scorpions I pursue
Thy lingering, or with one stroke of this dart
Strange horror seize thee, and pangs unfelt before."

So spake the grisly terror, and in shape,
So speaking and so threatening, grew tenfold
More dreadful and deform. On the other side,
Incensed with indignation, Satan stood
Unterrified, and like a comet burned,
That fires the length of Ophiuchus huge
In the arctic sky, and from his horrid hair
Shakes pestilence and war. Each at the head
Levelled his deadly aim; their fatal hands
No second stroke intend; and such a frown

693. *Conjured*, conspired.
707. *Incensed*, kindled: inflamed.
709. *Ophiuchus*, or Serpentarius, is a northern constellation which winds about the Pole
710. *horrid*. See I. 563.
711. *Shakes pestilence and war*. Comets were anciently supposed to foretell or bring public calamities.

Each cast at the other, as when two black clouds
With heaven's artillery fraught come rattling on
Over the Caspian; then stand front to front,
Hovering a space, till winds the signal blow
To join their dark encounter in mid-air:
So frowned the mighty combatants, that Hell
Grew darker at their frown; so matched they stood
For never but once more was either like
To meet so great a foe. And now great deeds
Had been achieved, whereof all Hell had rung,
Had not the snaky sorceress that sat
Fast by Hell-gate and kept the fatal key,
Risen, and with hideous outcry rushed between.

"O father! what intends thy hand," she cried,
"Against thy only son? What fury, O son,
Possesses thee to bend that mortal dart
Against thy father's head? and know'st for whom?
For him who sits above, and laughs the while
At thee ordained his drudge, to execute
Whate'er his wrath, which he calls justice, bids;
His wrath, which one day will destroy ye both!"

She spake, and at her words the hellish pest
Forebore; then these to her Satan returned:

"So strange thy outcry, and thy words so strange
Thou interposest, that my sudden hand,
Prevented, spares to tell thee yet by deeds
What it intends, till first I know of thee
What thing thou art, thus double-formed, and why
In this infernal vale first met, thou call'st

716. *the Caspian.* The Caspian Sea is said to be very tempestuous.

721. *like*, likely.

722. *To meet so great a foe.* When Christ would subdue them. See 1 Cor. xv. 25, 26, and Heb. ii 14.

723. *Had*, would have. — *had rung*, would have rung.

725. *Fast by.* See l. 12.

Me father, and that phantasm call'st my son:
I know thee not, nor ever saw till now
Sight more detestable than him and thee."

To whom thus the portress of Hell-gate replied:
"Hast thou forgot me then, and do I seem
Now in thine eye so foul, once deemed so fair
In Heaven? when at the assembly, and in sight
Of all the Seraphim with thee combined
In bold conspiracy against Heaven's king,
All on a sudden miserable pain
Surprised thee, dim thine eyes, and dizzy swum
In darkness, while thy head flames thick and fast
Threw forth; till, on the left side opening wide,
Likest to thee in shape and countenance bright,
Then shining heavenly fair, a goddess armed,
Out of thy head I sprung: amazement seized
All the host of Heaven; back they recoiled, afraid
At first, and called me Sin, and for a sign
Portenteous held me; but familiar grown
I pleased, and with attractive graces won
The most averse, thee chiefly, who full oft
Thyself in me thy perfect image viewing
Becam'st enamored, and such joy thou took'st
With me in secret, that my womb conceived
A growing burden. Meanwhile war arose,
And fields were fought in Heaven, wherein remained
(For what could else?) to our almighty foe
Clear victory, to our part loss and rout,
Through all the empyrean: down they fell,
Driven headlong from the pitch of Heaven, down
Into this deep, and in the general fall
I also; at which time this powerful key
Into my hand was given, with charge to keep

758. *I sprung*, as Minerva from the head of Jove.
771. *the empyrean*, the highest heaven; the purest element. From the Greek for fire.
772 *pitch*, height.

These gates forever shut, which none can pass
Without my opening. Pensive here I sat
Alone, but long I sat not, till my womb,
Pregnant by thee and now excessive grown,
Prodigious motion felt and rueful throes.
At last this odious offspring whom thou seest,
Thine own begotten, breaking violent way,
Tore through my entrails; that, with fear and pain
Distorted, all my nether shape thus grew
Transformed; but he, my inbred enemy,
Forth-issued, brandishing his fatal dart
Made to destroy: I fled, and cried out *Death!*
Hell trembled at the hideous name, and sighed
From all her caves, and back resounded *Death!*
I fled, but he pursued (though more, it seems,
Inflamed with lust than rage) and, swifter far,
Me overtook, his mother, all dismayed,
And in embraces forcible and foul,
Ingendering with me, of that rape begot
These yelling monsters, that with ceaseless cry
Surround me, as thou saw'st, hourly conceived,
And hourly born, with sorrow infinite
To me; for, when they list, into the womb
That bred them they return, and howl, and gnaw
My bowels, their repast; then bursting forth
Afresh, with conscious terrors vex me round,
That rest or intermission none I find.
Before mine eyes in opposition sits
Grim Death, my son and foe, who sets them on,
And me his parent would full soon devour
For want of other prey, but that he knows
His end with mine involved, and knows that I
Should prove a bitter morsel and his bane,
Whenever that shall be; so Fate pronounced.
But thou, O father! I forewarn thee, shun
His deadly arrow; neither vainly hope

To be invulnerable in those bright arms,
Though tempered heavenly; for that mortal dint,
Save he who reigns above, none can resist."

She finished, and the subtle Fiend his lore
Soon learned, now milder, and thus answered smooth:

"Dear daughter, since thou claim'st me for thy sire,
And my fair son here show'st me (the dear pledge
Of dalliance had with thee in Heaven, and joys
Then sweet, now sad to mention, through dire change
Befallen us, unforeseen, unthought of), know
I come no enemy, but to set free
From out this dark and dismal house of pain
Both him and thee, and all the heavenly host
Of spirits that, in our just pretences armed,
Fell with us from on high: from them I go
This uncouth errand sole, and one for all
Myself expose, with lonely steps to tread
The unfounded deep, and through the void immense
To search with wandering quest a place foretold
Should be, and, by concurring signs, ere now
Created vast and round, a place of bliss
In the purlieus of Heaven, and therein placed
A race of upstart creatures, to supply
Perhaps our vacant room, though more removed,
Lest Heaven, surcharged with potent multitude,
Might hap to move new broils. Be this or aught
Than this more secret now designed, I haste

813. *tempered heavenly*. See 285. — *dint*, stroke.
825. *pretences*, claims; pretensions.
827. *uncouth*. See line 407. *sole*, alone; by myself.
829. *unfounded*, bottomless, or without foundation.
830. *foretold*, which it has been foretold.
837 *move*, excite. — *Be this* whether this or *aught more secret* than this be *now designed*.

To know; and, this once known, shall soon return,
And bring ye to the place where thou and Death
Shall dwell at ease, and up and down unseen
Wing silently the buxom air, embalmed
With odors: there ye shall be fed and filled
Immeasurably, all things shall be your prey."

He ceased, for both seemed highly pleased, and Death
Grinned horrible a ghastly smile, to hear
His famine should be filled, and blessed his maw
Destined to that good hour: no less rejoiced
His mother bad, and thus bespake her sire:

"The key of this infernal pit, by due
And by command of Heaven's all-powerful king,
I keep, by him forbidden to unlock
These adamantine gates; against all force
Death ready stands to interpose his dart,
Fearless to be o'ermatched by living might.
But what owe I to his commands above
Who hates me and hath hither thrust me down
Into this gloom of Tartarus profound,
To sit in hateful office here confined,
Inhabitant of Heaven and heavenly-born,
Here in perpetual agony and pain,
With terrors and with clamors compassed round
Of mine own brood that on my bowels feed?
Thou art my father, thou my author, thou
My being gav'st me; whom should I obey
But thee? whom follow? Thou wilt bring me soon
To that new world of light and bliss, among
The gods who live at ease, where I shall reign

842. *buxom*, yielding; obedient. — *embalmed*, made balmy, or fragrant.
847. *famine*, hunger; craving.
850. *by due*, by due right.
855. *Fearless*, not fearing
858. *Tartarus*, Hell.

At thy right hand voluptuous, as beseems
Thy daughter and thy darling, without end."

Thus saying, from her side the fatal key,
Sad instrument of all our woe, she took;
And, towards the gate rolling her bestial train,
Forthwith the huge portcullis high up-drew;
Which but herself not all the Stygian powers
Could once have moved; then in the key-hole turns
The intricate wards, and every bolt and bar
Of massy iron or solid rock with ease
Unfastens: on a sudden open fly
With impetuous recoil and jarring sound
The infernal doors, and on their hinges grate
Harsh thunder, that the lowest bottom shook
Of Erebus. She opened, but to shut
Excelled her power; the gates wide open stood,
That with extended wings a bannered host,
Under spread ensigns marching, might pass through
With horse and chariots ranked in loose array;
So wide they stood, and like a furnace mouth
Cast forth redounding smoke and ruddy flame.

Before their eyes in sudden view appear
The secrets of the hoary deep, a dark
Illimitable ocean, without bound,
Without dimension; where length, breadth, and highth,
And time and place are lost; where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy amidst the noise
Of endless wars, and by confusion stand:
For Hot, Cold, Moist, and Dry, four champions fierce,

877. *wards*, divisions or parts of a lock, here applied to a key.
882, 885. *that*, so that
883. *Erebus*, the place of darkness; Hell.
895. *Nature*, Creation; the world of organized matter

Strive here for mastery, and to battle bring
Their embryon atoms; they around the flag
Of each his faction, in their several clans,
Light armed or heavy, sharp, smooth, swift, or slow,
Swarm populous, unnumbered as the sands
Of Barca or Cyrenè's torrid soil,
Levied to side with warring winds, and poise
Their lighter wings. To whom these most adhere,
He rules a moment; Chaos umpire sits,
And by decision more embroils the fray
By which he reigns; next him high arbiter
Chance governs all. Into this wild abyss —
The womb of Nature and perhaps her grave,
Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mixed
Confusedly, and which thus must ever fight,
Unless the Almighty Maker them ordain
His dark materials to create more worlds —
Into this wild abyss the wary Fiend
Stood on the brink of Hell, and looked awhile,
Pondering his voyage; for no narrow frith
He had to cross: nor was his ear less pealed
With noises loud and ruinous (to compare
Great things with small) than when Bellona storms
With all her battering engines bent to rase
Some capital city; or less than if this frame
Of heaven were falling, and these elements
In mutiny had from her axle torn
The steadfast earth. At last his sail-broad vans

900. *embryon*, embryo.
901. *Of each*, each of; or *each his* is each's, each one's.
903 *unnumbered*, innumerable.
904. *Barca* and *Cyrene* were in the north of Africa.
905. *poise*, give weight to.
906. *To whom*, he (that is, either *hot*, *cold*, *moist*, or *dry*) to whom. — *these most*, most of these atoms.
920. *pealed*, assailed or stunned as with a peal.
921 *ruinous*, like that of the fall of buildings.
922. *Bellona*, the Roman goddess of war.
923. *rase*, raze; overthrow.
927. *vans*, wings.

He spreads for flight, and in the surging smoke
Uplifted spurns the ground; thence many a league
As in a cloudy chair ascending rides
Audacious; but, that seat soon failing, meets
A vast vacuity: all unawares,
Fluttering his pennons vain, plumb down he drops
Ten thousand fathom deep, and to this hour
Down had been falling, had not by ill chance
The strong rebuff of some tumultuous cloud,
Instinct with fire and nitre, hurried him
As many miles aloft: that fury stayed,
Quenched in a boggy Syrtis, neither sea
Nor good dry land, nigh foundered on he fares,
Treading the crude consistence, half on foot,
Half flying; behooves him now both oar and sail.
As when a gryphon through the wilderness
With wingèd course o'er hill or moory dale
Pursues the Arimaspian, who by stealth
Had from his wakeful custody purloined
The guarded gold, so eagerly the Fiend
O'er bog or steep, through strait, rough, dense, or rare,
With head, hands, wings, or feet, pursues his way,
And swims, or sinks, or wades, or creeps, or flies.
At length a universal hubbub wild
Of stunning sounds and voices all confused,

929. *spurns*, presses with his foot in springing
931. *Audacious*, bold; daring.
933. *pennons*, wings. — *plumb*, in a perpendicular direction; like a plumb-line.
935. *had* See line 723. — *had not*, if *the strong rebuff* had not.
937. *Instinct*, excited; stirred
938. *stayed*, being stayed, having ceased.
939. *Syrtis*, a quicksand.
940. *nigh*, almost.
941. *crude consistence*, substance not yet firm.
942 *behooves him now*, and now he needs.
943-947. *gryphon*, or griffin. This was a fabulous monster, said to have had the head and wings of an eagle with the body of a lion, and to have been found in the mountainous regions north of Scythia, the gold of which it guarded. The one-eyed *Arimaspians*, a people of Scythia, sometimes *purloined* this gold.

Borne through the hollow dark, assaults his ear
With loudest vehemence: thither he plies
Undaunted, to meet there whatever Power
Or Spirit of the nethermost abyss
Might in that noise reside, of whom to ask
Which way the nearest coast of darkness lies
Bordering on light; when straight behold the throne
Of Chaos, and his dark pavilion spread
Wide on the wasteful deep! With him enthroned
Sat sable-vested Night, eldest of things,
The consort of his reign; and by them stood
Orcus and Ades, and the dreaded name
Of Demogorgon; Rumor next and Chance,
And Tumult and Confusion all embroiled,
And Discord with a thousand various mouths.
To whom Satan turning boldly, thus: — "Ye Powers
And Spirits of this nethermost abyss,
Chaos and ancient Night, I come no spy
With purpose to explore or to disturb
The secrets of your realm; but by constraint
Wandering this darksome desert, as my way
Lies through your spacious empire up to light,
Alone and without guide, half lost, I seek
What readiest path leads where your gloomy bounds
Confine with Heaven; or if some other place
From your dominion won the ethereal king
Possesses lately, thither to arrive
I travel this profound. Direct my course:

954. *plies*, bends his way; hastens.

959. *straight*, straightway; immediately.

964. *Orcus and Ades* (or Hades). These were names given by the ancients to Pluto, the god of the lower or nether world, and also applied to his dominions. — *the dreaded name*. The ancients were superstitiously afraid of uttering the word Gorgon or *Demogorgon*. See Spenser's *Faery Queene*, Canto I. Stanza xxxvii.:

"A bold bad man, that dared to call by name
Great Gorgon, prince of darkness and dead night,
At which Cocytus quakes, and Styx is put to flight."

977. *Confine with*, border upon; have limits together with.

979. *Possesses lately*, has lately taken possession of.

Directed, no mean recompense it brings
To your behoof, if I that region lost,
All usurpation thence expelled, reduce
To her original darkness and your sway
(Which is my present journey), and once more
Erect the standard there of ancient Night;
Yours be the advantage all, mine the revenge!"

Thus Satan; and him thus the Anarch old,
With faltering speech and visage incomposed,
Answered: — "I know thee, stranger, who thou art,
That mighty leading angel, who of late
Made head against Heaven's king, though overthrown.
I saw and heard; for such a numerous host
Fled not in silence through the frighted deep,
With ruin upon ruin, rout on rout,
Confusion worse confounded; and Heaven-gates
Poured out by millions her victorious bands
Pursuing. I upon my frontiers here
Keep residence; if all I can will serve
That little which is left so to defend,
Encroached on still through your intestine broils
Weakening the sceptre of old Night: first Hell,
Your dungeon, stretching far and wide beneath;
Now lately heaven and earth, another world
Hung o'er my realm, linked in a golden chain
To that side Heaven from whence your legions fell:
If that way be your walk, you have not far;
So much the nearer danger. Go and speed!
Havoc and spoil and ruin are my gain."

985. *Which is*, which is the purpose of.
989. *incomposed*, disturbed; discomposed.
999. *if all I can*, to try if all that I can do.
1002. *first Hell*, first to encroach was Hell.
1007. *far*, far to go.
1008 *the nearer danger*, the nearer is danger

He ceased, and Satan staid not to reply,
But, glad that now the sea should find a shore,
With fresh alacrity and force renewed
Springs upward, like a pyramid of fire,
Into the wild expanse; and through the shock
Of fighting elements, on all sides round
Environed, wins his way; harder beset
And more endangered than when Argo passed
Through Bosporus betwixt the justling rocks;
Or when Ulysses on the larboard shunned
Charybdis, and by the other whirlpool steered.
So he with difficulty and labor hard
Moved on, with difficulty and labor he;
But he once passed, soon after when Man fell —
Strange alteration! — Sin and Death amain
Following his track (such was the will of Heaven)
Paved after him a broad and beaten way
Over the dark abyss, whose boiling gulf
Tamely endured a bridge of wondrous length
From Hell continued, reaching the utmost orb
Of this frail World; by which the spirits perverse
With easy intercourse pass to and fro
To tempt or punish mortals, except whom
God and good angels guard by special grace.

But now at last the sacred influence
Of light appears, and from the walls of Heaven
Shoots far into the bosom of dim night
A glimmering dawn: here Nature first begins

1016–1018. When the ship *Argo* was on its way to Colchis for the recovery of the golden fleece, which had been carried thither, it passed, at the entrance of the Euxine (or Black) Sea from the *Bosporus*, between the *rocks* called the Symplegades, which then closed behind it.

1019, 1020. The adventures of *Ulysses* are related by Homer in the Odyssey. Among them was his escape from the dangers of Scylla (see note to line 660) and *Charybdis*, the names of a rock and whirlpool between Italy and Sicily.

1029. *utmost*, extreme; outermost. See line 1039.

1032. *whom*, those whom.

1037. *Nature*. See line 895.

Her farthest verge, and Chaos to retire,
As from her outmost works, a broken foe,
With tumult less and with less hostile din;
That Satan, with less toil and now with ease,
Wafts on the calmer wave by dubious light;
And like a weather-beaten vessel holds
Gladly the port, though shrouds and tackle torn:
Or in the emptier waste resembling air
Weighs his spread wings, at leisure to behold
Far off the empyreal Heaven, extended wide
In circuit undetermined square or round,
With opal towers and battlements adorned
Of living sapphire, once his native seat;
And fast by, hanging in a golden chain,
This pendent World, in bigness as a star
Of smallest magnitude close by the moon.
Thither, full fraught with mischievous revenge,
Accursed and in a cursèd hour, he hies.

1038. *to retire*, begins to retire.
1041. *That*, so that. — *with less*, first with less.
1043. *holds*, gains, or has reached.
1046 *Weighs*, balances; poises
1048. *undetermined*, not to be determined whether.

BOOK III.

THE ARGUMENT

God sitting on his throne sees Satan flying towards this world, then newly created; shows him to the Son who sat at his right hand; foretells the success of Satan in perverting mankind; clears his own justice and wisdom from all imputation, having created man free, and able enough to have withstood his tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduced. The Son of God renders praises to his Father for the manifestation of his gracious purpose towards Man; but God again declares, that grace cannot be extended towards Man without the satisfaction of divine justice; Man hath offended the majesty of God by aspiring to Godhead, and therefore with all his progeny devoted to death must die, unless some one can be found sufficient to answer for his offence and undergo his punishment. The Son of God freely offers himself a ransom for Man; the Father accepts him, ordains his incarnation, pronounces his exaltation above all names in Heaven and Earth; commands all the angels to adore him; they obey, and hymning to their harps in full choir, celebrate the Father and the Son. Meanwhile Satan alights upon the bare convex of this world's outermost orb; where wandering he first finds a place, since called the Limbo of Vanity; what persons and things fly up thither; thence comes to the gate of Heaven, described ascending by stairs, and the waters above the firmament that flow about it; his passage thence to the orb of the sun; he finds there Uriel, the regent of that orb; but first changes himself into the shape of a meaner angel, and pretending a zealous desire to behold the new creation and Man whom God had placed there inquires of him the place of his habitation, and is directed; alights first on Mount Niphates.

Hail, holy Light, offspring of Heaven first-born!
Or of the eternal coeternal beam
May I express thee unblamed? since God is light,

1. *first-born.* See Genesis i. 3. — 3. *express thee unblamed*, without blame call thee. — *is light* See 1 John i. 5.

And never but in unapproachèd light
Dwelt from eternity; dwelt then in thee,
Bright effluence of bright essence increate!
Or hearest thou rather pure ethereal stream,
Whose fountain who shall tell? before the sun,
Before the heavens thou wert, and at the voice
Of God, as with a mantle, didst invest
The rising world of waters dark and deep,
Won from the void and formless infinite.
Thee I revisit now with bolder wing,
Escaped the Stygian pool, though long detained
In that obscure sojourn, while in my flight
Through utter and through middle darkness borne,
With other notes than to the Orphéan lyre,
I sung of Chaos and eternal Night;
Taught by the heavenly Muse to venture down
The dark descent, and up to reascend,
Though hard and rare; thee I revisit safe,
And feel thy sovran vital lamp; but thou
Revisit'st not these eyes, that roll in vain

4. *unapproached.* "Dwelling in the light which no man can approach unto." 1 Timothy vi. 16.

6. *increate* perhaps refers to *effluence.*

7. *hearest thou rather.* This is a Latinism, meaning dost thou prefer to be called.

10. *as with a mantle.* See Psalm civ. 2. — *invest.* See I. 208.

14. *Escaped*, escaped from. — *Stygian pool.* See I. 239.

16. *utter.* See I. 72.

17. *With other notes*, "with notes different from those which were sung to *the Orphean lyre;* for Milton drew from the Sacred Scriptures, and probably believed himself to be in some sort inspired; while the song of Orpheus and the Orphic hymn to Night were only the products of human imagination." Orpheus was a Thracian bard, who charmed with his music not men only, but also beasts, and even rocks and trees, which moved from their places to follow the sound of his golden harp. His lyre was placed among the constellations, perhaps because he was the first who introduced music into the worship of the gods.

19. *the heavenly Muse.* See I. 6.

21. *rare*, seldom tried.

22. *sovran* (sovereign) *lamp*, the sun, whose warmth Milton could *feel*, though he could not see its light.

22-26. His eyesight had been long decaying, and at the time this poem was written was entirely gone. He seems uncertain whether the disease by which his blindness was occasioned was caused by "gutta serena," *drop serene*, or by *dim suffusion*, probably cataract. — *veiled*, veiled them.

To find thy piercing ray, and find no dawn;
So thick a drop serene hath quenched their orbs,
Or dim suffusion veiled. Yet not the more
Cease I to wander where the Muses haunt
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song; but chief
Thee, Sion, and the flowery brooks beneath
That wash thy hallowed feet and warbling flow,
Nightly I visit; nor sometimes forget
Those other two equalled with me in fate,
So were I equalled with them in renown,
Blind Thamyris and blind Mæonides,
And Tirēsiäs and Phineus, prophets old:
Then feed on thoughts that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and in shadiest covert hid
Tunes her nocturnal note. Thus with the year
Seasons return; but not to me returns
Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud instead, and ever-during dark
Surrounds me, from the cheerful ways of men
Cut off, and for the book of knowledge fair

26. *Yet not the more cease I*, nevertheless I do not on this account cease.

27. *to wander*, that is, in imagination, recalling poetic scenes. — *the Muses*, nine in number, were the goddesses of song, by whom poets were inspired. Many *clear spring* in Greece was sacred to the Muses, especially the fountain of Castalia on Mount Parnassus, and that of Hippocrene on Mount Helicon, near which was a *shady grove*, their peculiar seat. See I. 15.

30. *brooks*, Kedron and Siloa. See I. 10-12.

35. *Thamyris* was a Thracian bard who challenged the Muses to a trial of skill, and for his presumption was by them deprived of sight. His story was sung by Homer, who is also called *Mæonides*.

36. *Tiresias* was a blind seer or soothsayer of Thebes. — *Phineus* was also blind, and gifted by Apollo with prophetic powers. — This line begins, like some other lines in Milton, with a foot of three syllables.

37. *feed*, I feed. — *voluntary*, of themselves; without effort.

38. *the wakeful bird*, the nightingale

45. *dark*, darkness.

47 *for*, instead of.

Presented with a universal blank
Of Nature's works to me expunged and rased,
And wisdom at one entrance quite shut out.
So much the rather thou, celestial light!
Shine inward, and the mind through all her powers
Irradiate; there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.

Now had the Almighty Father from above,
From the pure empyréan where he sits
High throned above all height, bent down his eye,
His own works and their works at once to view.
About him all the Sanctities of Heaven
Stood thick as stars, and from his sight received
Beatitude past utterance; on his right
The radiant image of his glory sat,
His only Son: on Earth he first beheld
Our two first parents, yet the only two
Of mankind, in the happy garden placed,
Reaping immortal fruits of joy and love,
Uninterrupted joy, unrivalled love,
In blissful solitude. He then surveyed
Hell and the gulf between, and Satan there
Coasting the wall of Heaven on this side Night,
In the dun air sublime, and ready now
To stoop with wearied wings and willing feet
On the bare outside of this World, that seemed
Firm land imbosomed without firmament,

49. *rased*, erased; effaced.
57. *empyrean*. See II. 771.
59. *their*. The antecedent is *works*, just before.
60. *Sanctities*, holy beings.
62. *Beatitude*, blessedness.
63. *image*. "The brightness of his glory, and the express image of his person" Hebrews i. 3.
65. *yet*, as yet.
71. *on this side Night*, on this side of Night, the *utter* darkness. See line 16.
72. *the dun air, the middle darkness*, where was *a glimmering dawn*. See II. 1034–1042. — *sublime* See II. 528.
74. *World*, universe; whole system of created things See II 1051–1055.

Uncertain which, in ocean or in air.
Him God beholding from his prospect high,
Wherein past, present, future he beholds,
Thus to his only Son foreseeing spake:

"Only-begotten Son, seest thou what rage
Transports our Adversary, whom no bounds
Prescribed, no bars of Hell, nor all the chains
Heaped on him there, nor yet the main abyss
Wide interrupt, can hold; so bent he seems
On desperate revenge, that shall redound
Upon his own rebellious head? And now,
Through all restraint broke loose, he wings his way
Not far off Heaven, in the precincts of light,
Directly towards the new-created world,
And Man there placed, with purpose to assay
If him by force he can destroy, or worse,
By some false guile pervert; and shall pervert;
For man will hearken to his glozing lies,
And easily transgress the sole command,
Sole pledge of his obedience: so will fall
He and his faithless progeny. Whose fault?
Whose but his own? Ingrate, he had of me
All he could have: I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all the ethereal Powers
And Spirits, both them who stood, and them who failed;
Freely they stood who stood, and fell who fell.
Not free, what proof could they have given sincere
Of true allegiance, constant faith, or love,
Where only what they needs must do appeared,

76. *in ocean or in air, uncertain which.*
83. *main*, vast.
84. *Wide interrupt* (participle), spread wide between.
88. *precincts of light*, regions bordering on the realms of light.
98. *I made him just and right* See Ecclesiastes vii. 29.
103. *Not free*, if they had not been free.
105. *appeared*, would have appeared.

Not what they would? What praise could they
receive?
What pleasure I from such obedience paid,
When will and reason (reason also is choice),
Useless and vain, of freedom both despoiled,
Made passive both, had served necessity,
Not me? They therefore, as to right belonged,
So were created, nor can justly accuse
Their Maker, or their making, or their fate;
As if predestination overruled
Their will, disposed by absolute decree
Or high foreknowledge. They themselves decreed
Their own revolt, not I: if I foreknew,
Foreknowledge had no influence on their fault,
Which had no less proved certain unforeknown.
So without least impulse or shadow of fate,
Or aught by me immutably foreseen,
They trespass, authors to themselves in all,
Both what they judge and what they choose; for so
I formed them free, and free they must remain,
Till they enthrall themselves; I else must change
Their nature, and revoke the high decree
Unchangeable, eternal, which ordained
Their freedom; they themselves ordained their fall.
The first sort by their own suggestion fell,
Self-tempted, self-depraved: Man falls, deceived
By the other first; Man therefore shall find grace,
The other none. In mercy and justice both,
Through Heaven and Earth, so shall my glory excel
But mercy first and last shall brightest shine."

Thus while God spake, ambrosial fragrance filled
All Heaven, and in the blessed spirits elect

110. *had*, would have.
111. *as to right belonged*, as was consistent with right.
117. *if*, though.
129. *The first sort*, the rebel angels

Sense of new joy ineffable diffused.
Beyond compare the Son of God was seen
Most glorious; in him all his Father shone
Substantially expressed, and in his face
Divine compassion visibly appeared,
Love without end, and without measure grace,
Which uttering, thus he to his Father spake:

"O Father, gracious was that word which closed
Thy sovran sentence, that man should find grace;
For which both Heaven and Earth shall high extol
Thy praises, with the innumerable sound
Of hymns and sacred songs, wherewith thy throne
Encompassed shall resound thee ever blest.
For should Man finally be lost, should Man,
Thy creature late so loved, thy youngest son,
Fall circumvented thus by fraud, though joined
With his own folly? that be from thee far,
That far be from thee, Father, who art judge
Of all things made, and judgest only right.
Or shall the Adversary thus obtain
His end, and frustrate thine? shall he fulfil
His malice, and thy goodness bring to naught;
Or proud return, though to his heavier doom,
Yet with revenge accomplished, and to Hell
Draw after him the whole race of mankind,
By him corrupted? or wilt thou thyself
Abolish thy creation, and unmake,
For him, what for thy glory thou hast made?
So should thy goodness and thy greatness both
Be questioned and blasphemed without defence"

To whom the great Creator thus replied:
O Son, in whom my soul hath chief delight,

140. See Heb. i. 3, where Milton reads "substance" for "person."
149. *resound*, praise, celebrate
153-155. See Genesis xviii. 25

Son of my bosom, Son who art alone
My word, my wisdom, and effectual might,
All hast thou spoken as my thoughts are, all
As my eternal purpose hath decreed.
Man shall not quite be lost, but saved who will
Yet not of will in him, but grace in me
Freely vouchsafed; once more I will renew
His lapsèd powers, though forfeit and enthralled
By sin to foul exorbitant desires;
Upheld by me yet once more he shall stand
On even ground against his mortal foe;
By me upheld, that he may know how frail
His fallen condition is, and to me owe
All his deliverance, and to none but me.
Some I have chosen of peculiar grace
Elect above the rest — so is my will; —
The rest shall hear me call, and oft be warned
Their sinful state, and to appease betimes
The incensèd Deity, while offered grace
Invites; for I will clear their senses dark
What may suffice, and soften stony hearts
To pray, repent, and bring obedience due.
To prayer, repentance, and obedience due,
Though but endeavored with sincere intent,
Mine ear shall not be slow, mine eye not shut;
And I will place within them as a guide
My umpire Conscience, whom if they will hear,
Light after light well used they shall attain,
And to the end persisting safe arrive.
This my long sufferance and my day of grace
They who neglect and scorn shall never taste;

176. *lapsed*, fallen from a state of innocence or perfection.

185 *warned*, warned of; reminded of.

189. *What may suffice*, as far as needs or may be sufficient.—*soften stony hearts*. See Ezek. xxxvi. 26

192. *Though but endeavored*, though only attempted.

195 *hear* obey. See Luke xvi. 29.

197 *to the end persisting*. "He that endureth to the end shall be saved." Matthew x. 22.

But hard be hardened, blind be blinded more,
That they may stumble on and deeper fall;
And none but such from mercy I exclude.
But yet all is not done; Man disobeying,
Disloyal breaks his feälty, and sins
Against the high supremacy of Heaven,
Affecting Godhead, and so, losing all,
To expiate his treason hath nought left,
But to destruction sacred and devote
He with his whole posterity must die,
Die he or Justice must; unless for him
Some other able, and as willing, pay
The rigid satisfaction, death for death.
Say, heavenly Powers, where shall we find such love?
Which of ye will be mortal to redeem
Man's mortal crime, and just the unjust to save?
Dwells in all Heaven charity so dear?"

He asked, but all the heavenly choir stood mute,
And silence was in Heaven: on Man's behalf
Patron or intercessor none appeared;
Much less that durst upon his own head draw
The deadly forfeiture, and ransom set.
And now without redemption all mankind
Must have been lost, adjudged to death and Hell
By doom severe, had not the Son of God,
In whom the fulness dwells of love divine,
His dearest mediation thus renewed:

"Father, thy word is passed, Man shall find grace
And shall grace not find means, that finds her way,
The speediest of thy winged messengers,
To visit all thy creatures, and to all

206. *Affecting*, aiming at; aspiring to. See Gen. iii. 5.
208. *sacred*, dedicated. — *devote*, devoted.
215. *just*. "The just for the unjust." 1 Peter iii. 18
218. *silence*. "There was silence in Heaven" Rev. viii. 1.
225. *fulness*. "In him dwelleth all the fulness of the Godhead bodily" Colossians ii. 9

Comes unprevented, unimplored, unsought?
Happy for Man, so coming! he her aid
Can never seek, once dead in sins and lost;
Atonement for himself or offering meet,
Indebted and undone, hath none to bring.
Behold me then; me for him, life for life
I offer; on me let thine anger fall;
Account me Man: I for his sake will leave
Thy bosom, and this glory next to thee
Freely put off, and for him lastly die
Well pleased; on me let Death wreak all his rage.
Under his gloomy power I shall not long
Lie vanquished; thou hast given me to possess
Life in myself forever; by thee I live,
Though now to Death I yield, and am his due,
All that of me can die; yet that debt paid,
Thou wilt not leave me in the loathsome grave
His prey, nor suffer my unspotted soul
Forever with corruption there to dwell;
But I shall rise victorious, and subdue
My vanquisher, spoiled of his vaunted spoil:
Death his death's wound shall then receive, and stoop
Inglorious, of his mortal sting disarmed.
I through the ample air in triumph high
Shall lead Hell captive maugre Hell, and show
The powers of darkness bound. Thou, at the sight
Pleased, out of Heaven shalt look down and smile,
While by thee raised I ruin all my foes,
Death last, and with his carcass glut the grave:
Then with the multitude of my redeemed

231. *unprevented*, without previous supplication or entreaty, as a free gift.

233. *dead in sins*. See Ephesians, ii. 1, 5.

244. *Life in myself*. "For as the Father hath life in himself, so hath he given to the Son to have life in himself" John v. 26.

247–249. See Psalm xvi. 10.

255. *captive*. "He led captivity captive." Ephes. iv. 8. See also Psalm lxviii. 18. — *maugre*, notwithstanding; in spite of

258. *ruin*, overthrow.

259. *Death last*. "The last enemy that shall be destroyed is death." 1 Corinthians xv. 26.

Shall enter Heaven, long absent, and return,
Father, to see thy face, wherein no cloud
Of anger shall remain, but peace assured
And reconcilement; wrath shall be no more
Thenceforth, but in thy presence joy entire."

His words here ended, but his meek aspéct
Silent yet spake, and breathed immortal love
To mortal men, above which only shone
Filial obedience: as a sacrifice
Glad to be offered, he attends the will
Of his great Father. Admiration seized
All Heaven, what this might mean and whither tend
Wondering; but soon the Almighty thus replied:

"O thou in Heaven and Earth the only peace
Found out for mankind under wrath! O thou
My sole complacence! well thou know'st how dear
To me are all my works, nor Man the least,
Though last created, that for him I spare
Thee from my bosom and right hand, to save,
By losing thee awhile, the whole race lost.
Thou, therefore, whom thou only canst redeem
Their nature also to thy nature join,
And be thyself man among men on earth,
Made flesh, when time shall be, of virgin seed,
By wondrous birth; be thou in Adam's room
The head of all mankind, though Adam's son.
As in him perish all men, so in thee,
As from a second root, shall be restored

265. *joy entire.* "In thy presence is fulness of joy." Psalm xvi. 11.

270. *attends*, waits; waits to know.

271. *Admiration*, surprise and wonder.

276. *complacence*, cause of pleasure or joy. See Matthew iii. 17.

282. *Their* (of those) contains the antecedent of *whom* in the preceding line.

287–289. "For as in Adam all die, even so in Christ shall all be made alive." See 1 Cor. xv. 22

As many as are restored, without thee none.
His crime makes guilty all his sons; thy merit
Imputed shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee transplanted, and from thee
Receive new life. So Man, as is most just,
Shall satisfy for Man, be judged and die,
And dying rise, and rising with him raise
His brethren ransomed with his own dear life.
So heavenly love shall outdo hellish hate,
Giving to death, and dying to redeem,
So dearly to redeem what hellish hate
So easily destroyed, and still destroys
In those who, when they may, accept not grace.
Nor shalt thou by descending to assume
Man's nature lessen or degrade thine own.
Because thou hast, though throned in highest bliss,
Equal to God and equally enjoying
Godlike fruition, quitted all to save
A world from utter loss, and hast been found
By merit more than birthright Son of God,
Found worthiest to be so by being good,
Far more than great or high; because in thee
Love hath abounded more than glory abounds;
Therefore thy humiliation shall exalt
With thee thy manhood also to this throne:
Here shalt thou sit incarnate, here shalt reign
Both God and Man, Son both of God and Man,
Anointed universal King: all power
I give thee; reign forever, and assume
Thy merits; under thee, as head supreme,
Thrones, Princedoms, Powers, Dominions, I reduce;
All knees to thee shall bow, of them that bide

295. Look forward to line 313.
307. *fruition*, happiness derived from use or possession.
315. *Here shalt thou sit* See Ephes. i. 20, 21.
317. *All power.* See Matthew xxviii. 18.
321. *All knees to thee shall bow* See Philippians ii. 9–11.

In Heaven, or Earth, or under Earth in Hell.
When thou, attended gloriously from Heaven,
Shalt in the sky appear, and from thee send
The summoning Archangels to proclaim
Thy dread tribunal, forthwith from all winds
The living, and forthwith the cited dead
Of all past ages, to the general doom
Shall hasten, such a peal shall rouse their sleep.
Then, all thy saints assembled, thou shalt judge
Bad men and angels; they arraigned shall sink
Beneath thy sentence; Hell, her numbers full,
Thenceforth shall be forever shut. Meanwhile
The World shall burn, and from her ashes spring
New heaven and earth, wherein the just shall dwell,
And after all their tribulations long
See golden days, fruitful of golden deeds,
With joy and love triumphing, and fair truth.
Then thou thy regal sceptre shalt lay by,
For regal sceptre then no more shall need;
God shall be all in all. But all ye gods,
Adore him, who to compass all this dies;
Adore the Son and honor him as me!"

No sooner had the Almighty ceased, but all
The multitude of angels, with a shout
Loud as from numbers without number, sweet
As from blest voices, uttering joy, Heaven rung
With jubilee, and loud hosannas filled
The eternal regions. Lowly reverent

328–329. See 1 Thess. iv. 16, 17; Matt. xxiv. 31; 1 Cor. xv. 28.

327. *cited*, summoned. "The hour is coming, in the which all that are in the graves shall hear his voice." John v. 28.

334, 335. See 2 Peter iii. 10–13; Revelation xxi. 1.

340. *need*, be necessary.

341. "And when all things shall be subdued unto him, then also shall the Son himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 28.

343. *honor*. "That all men should honor the Son, even as they honor the Father." John v. 23.

345. *multitude* is construed with *uttering*, in the case independent.

Towards either throne they bow, and to the ground
With solemn adoration down they cast
Their crowns, inwove with amarant and gold;
Immortal amarant! a flower which once
In Paradise, fast by the Tree of Life,
Began to bloom; but soon for Man's offence
To Heaven removed where first it grew, there grows
And flowers aloft, shading the fount of life;
And where the river of bliss through midst of Heaven
Rolls o'er Elysian flowers her amber stream:
With these that never fade the spirits elect
Bind their resplendent locks, inwreathed with beams;
Now in loose garlands thick thrown off, the bright
Pavement, that like a sea of jasper shone,
Impurpled with celestial roses smiled.
Then, crowned again, their golden harps they took,
Harps ever tuned, that glittering by their side
Like quivers hung, and with preamble sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high;
No voice exempt, no voice but well could join
Melodious part, such concord is in Heaven.

Thee, Father, first they sung, omnipotent,
Immutable, immortal, infinite,
Eternal King; thee, author of all being,
Fountain of light, thyself invisible
Amidst the glorious brightness where thou sitt'st
Throned inaccessible, but when thou shad'st
The full blaze of thy beams, and, through a cloud

352. *Their crowns.* See Rev. iv. 0. — *amarant*, from the Greek "amarantos," amaranth.

354. *fast by.* See l. 12.

358. *the river of bliss.* See Rev xxii. 1.

359. *Elysian.* The Elysian fields or gardens, in the Greek mythology, were the abode of happy spirits after death.

363. *shone.* "And before the throne there was a sea of glass like unto crystal." Rev. iv 6

377. *but*, except

Drawn round about thee like a radiant shrine,
Dark with excessive bright thy skirts appear,
Yet dazzle Heaven, that brightest Seraphim
Approach not, but with both wings veil their eyes.
Thee next they sang of all creation first,
Begotten Son, divine similitude,
In whose conspicuous countenance, without cloud
Made visible, the almighty Father shines,
Whom else no creature can behold; on thee
Impressed the effulgence of his glory abides;
Transfused on thee his ample Spirit rests.
He Heaven of heavens and all the powers therein
By thee created, and by thee threw down
The aspiring Dominations. Thou that day
Thy Father's dreadful thunder didst not spare,
Nor stop the flaming chariot-wheels that shook
Heaven's everlasting frame, while o'er the necks
Thou drov'st of warring angels disarrayed.
Back from pursuit thy powers with loud acclaim
Thee only extolled, Son of thy Father's might,
To execute fierce vengeance on his foes:
Not so on Man; him through their malice fallen,
Father of mercy and grace, thou didst not doom
So strictly, but much more to pity incline.
No sooner did thy dear and only Son
Perceive thee purposed not to doom frail man
So strictly, but much more to pity inclined,
He, to appease thy wrath and end the strife
Of mercy and justice in thy face discerned,
Regardless of the bliss wherein he sat

380. *bright*, brightness.
382. *veil their eyes.* See Isaiah vi. 2.
383, 384. See Colossians i. 15.
387. *else*, in no other way. — *can behold.* "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him." John i. 18.
391. *By thee.* See Coloss. i. 16
396. *disarrayed*, thrown out of their ranks.
402. *incline*, didst incline
406. *He*, than he.

Second to thee, offered himself to die
For Man's offence. O unexampled love,
Love nowhere to be found less than divine!
Hail, Son of God, Saviour of men! thy name
Shall be the copious matter of my song
Henceforth, and never shall my harp thy praise
Forget, nor from thy Father's praise disjoin.

Thus they in Heaven, above the starry sphere,
Their happy hours in joy and hymning spent.
Meanwhile upon the firm opacous globe
Of this round World, whose first convex divides
The luminous inferior orbs enclosed
From Chaos and the inroad of darkness old,
Satan alighted walks. A globe far off
It seemed, now seems a boundless continent,
Dark, waste, and wild, under the frown of night
Starless exposed, and ever-threatening storms
Of Chaos blustering round, inclement sky;
Save on that side from which the wall of Heaven,
Though distant far, some small reflection gains
Of glimmering air, less vexed with tempest loud:
Here walked the Fiend at large in spacious field.
As when a vulture on Imaüs bred,
Whose snowy ridge the roving Tartar bounds,
Dislodging from a region scarce of prey
To gorge the flesh of lambs or yeanling kids
On hills where flocks are fed, flies toward the springs
Of Ganges or Hydaspes, Indian streams;
But in his way lights on the barren plains

413. *matter*, subject.
415. *disjoin*, disjoin thy praise.
418. See II. 1034–1055, and III. 70–76.
419. *World*. See line 74, and note. — *first convex*, outermost sphere, enclosing the *inferior orbs*. The Earth, according to the ancient astronomy, was in the centre of this sphere. — *divides*, sets apart; separates from Chaos.
431. *Imaus*, a range of mountains on the north of India.
436. *Hydaspes* a branch of the Indus

Of Sericana, where Chineses drive
With sails of wind their cany wagons light:
So on this windy sea of land the Fiend
Walked up and down alone, bent on his prey;
Alone, for other creature in this place,
Living or lifeless, to be found was none;
None yet, but store hereafter from the earth
Up hither like aërial vapors flew
Of all things transitory and vain, when sin
With vanity had filled the works of men;
Both all things vain, and all who in vain things
Built their fond hopes of glory or lasting fame,
Or happiness in this or the other life:
All who have their reward on earth, the fruits
Of painful superstition and blind zeal,
Nought seeking but the praise of men, here find
Fit retribution, empty as their deeds.
All the unaccomplished works of Nature's hand,
Abortive, monstrous, or unkindly mixed,
Dissolved on earth, fleet hither, and in vain,
Till final dissolution, wander here,
Not in the neighboring moon, as some have dreamed;
Those argent fields more likely habitants
Translated saints, or middle spirits hold
Betwixt the angelical and human kind.
Hither of ill-joined sons and daughters born
First from the ancient world those giants came,
With many a vain exploit, though then renowned:

438. *Sericana*, or Serica, a name anciently applied to the regions of Central and Eastern Asia, in which are vast sandy plains. Over these, the inhabitants are said to drive light carriages furnished with sails.

444. *store*, abundance.

456. *unkindly*, not according to their kind.

460-462. *Those argent* (silvery bright) *fields* more probably hold as their inhabitants translated saints, or spirits middle between the angelic and the human kind — *Translated*, removed from earth.

463. *ill-joined*. See Genesis vi 1, 2.

464. *those giants*. "There were giants in the earth in those days" Gen. vi. 4.

The builders next of Babel on the plain
Of Sennaar, and still with vain design
New Babels, had they wherewithal, would build:
Others came single; he who, to be deemed
A god, leaped fondly into Ætna flames,
Empédocles; and he who, to enjoy
Plato's Elysium, leaped into the sea,
Cleómbrotus; and many more too long,
Embryos and idiots, eremites and friars,
White, black, and gray, with all their trumpery.
Here pilgrims roam, that strayed so far to seek
In Golgotha him dead who lives in Heaven;
And they who, to be sure of Paradise,
Dying put on the weeds of Dominic,
Or in Franciscan think to pass disguised:
They pass the planets seven, and pass the fixed,

466. *Babel.* See Genesis xi. 1-9.

467. *Sennaar*, Shinar, the plain of Babylon.

468. *had they wherewithal*, if they had the materials.

471. *Empedocles* was a celebrated philosopher of Sicily, who lived in the fifth century before Christ. Tradition related that he *leaped fondly* (foolishly) *into Ætna flames*, that he might, in consequence of his sudden disappearance, be deemed a god. One of his sandals, however, was thrown out by the volcano, and the manner of his death thus made known. — *he.* Cleombrotus, a Grecian youth, is said to have destroyed himself by leaping into the sea, after reading Plato's description of the happiness of a future state, that he might at once enjoy it.

473. *too long*, of whom it would be too long to tell.

474. *eremites*, hermits.

475 The different orders of friars in the Roman church are distinguished by their dress, the Carmelites or White-friars wearing a white robe, the Dominicans or Black-friars a black robe, and the Franciscans or Gray-friars a gray or light brown robe.

476. *pilgrims*, to Jerusalem and the Holy Sepulchre.

477. *Golgotha.* See Matthew xxvii. 33.

478. *to be sure of Paradise.* It was once a superstition of some members of the church of Rome, that to be clothed at the time of death in a friar's habit or *weeds*, insured an entrance into heaven.

481-483. This is according to the notions of the ancient, or Ptolemaic, system of astronomy. From the Earth, the centre of the Universe, *they pass the planets seven*, our planetary or solar system, and beyond this *pass the fixed*, the firmament or sphere of the fixed stars, and still beyond, *that crystalline sphere*, the heaven clear as crystal, to which the Ptolemaics attributed a sort of libration or shaking (the *trepi-*

And that crystalline sphere whose balance weighs
The trepidation talked, and that first-moved ;
And now Saint Peter at Heaven's wicket seems
To wait them with his keys, and now at foot
Of Heaven's ascent they lift their feet, when lo !
A violent cross-wind from either coast
Blows them transverse, ten thousand leagues awry
Into the devious air : then might ye see
Cowls, hoods, and habits, with their wearers, tost
And fluttered into rags ; then relics, beads,
Indulgences, dispenses, pardons, bulls,
The sport of winds : all these, up-whirled aloft,
Fly o'er the backside of the world far off
Into a Limbo large and broad, since called
The Paradise of Fools, to few unknown
Long after, now unpeopled and untrod.
All this dark globe the Fiend found as he passed,
And long he wandered, till at last a gleam
Of dawning light turned thitherward in haste
His travelled steps : far distant he descries,
Ascending by degrees magnificent
Up to the wall of Heaven, a structure high,
At top whereof, but far more rich, appeared
The work as of a kingly palace-gate,

cation so much *talked* of) to account for certain irregularities in the motions of the heavenly bodies, and farthest *that first-moved*, the Primum Mobile, the sphere which was both the first moved and the first mover, communicating its motion to all the lower or interior spheres. The Crystalline is described either as external to the Primum Mobile, or as combined with it.

484, 485. Milton alludes here to the notion that Saint Peter literally holds the keys of Heaven and keeps the gate.

489. *devious*, out of their track or road.

492. In the Roman church, *indulgences* are remissions of the penalties of sin, granted by the Pope. — *dispenses*, or dispensations, are permissions to dispense with certain rules of the church. He also grants *pardons* for sins committed. Certain letters which contain his decrees or decisions are called *bulls*.

495. *Limbo*, a bordering region or place of confinement.

500. *thitherward*, to itself.

502. *degrees*, stairs. See line 516.

With frontispiece of diamond and gold
Embellished; thick with sparkling orient gems
The portal shone, inimitable on earth
By model, or by shading pencil drawn.
The stairs were such as whereon Jacob saw
Angels ascending and descending, bands
Of guardians bright, when he from Esau fled
To Padan-aram, in the field of Luz
Dreaming by night under the open sky,
And waking cried, *This is the gate of Heaven.*
Each stair mysteriously was meant, nor stood
There always, but drawn up to Heaven sometimes
Viewless; and underneath a bright sea flowed
Of jasper, or of liquid pearl, whereon
Who after came from Earth sailing arrived
Wafted by angels, or flew o'er the lake
Rapt in a chariot drawn by fiery steeds.
The stairs were then let down, whether to dare
The Fiend by easy ascent, or aggravate
His sad exclusion from the doors of bliss;
Direct against which opened from beneath,
Just o'er the blissful seat of Paradise,
A passage down to the Earth, a passage wide,
Wider by far than that of after-times
Over mount Sion, and, though that were large,
Over the Promised Land to God so dear,
By which, to visit oft those happy tribes,
On high behests his angels to and fro
Passed frequent, and his eye with choice regard
From Paneas, the fount of Jordan's flood,

506. *frontispiece*, the face of a building.
509. *By model, or by shading pencil drawn*, by sculpture or by painting.
510–515. See Gen. xxviii.
518. *Viewless*, was viewless; beyond the sight.
520. *Who*, whoever
522. *fiery steeds*. See 2 Kings ii. 11.
530. *and*, and wider than that.
534 *with choice regard*, passed with choice regard, with special favor.
535. *Paneas*, Dan. This was a town in the northernmost part of Palestine or the Holy Land, near

To Beërsaba, where the Holy Land
Borders on Egypt and the Arabian shore;
So wide the opening seemed, where bounds were set
To darkness, such as bound the ocean wave.

Satan from hence, now on the lower stair,
That scaled by steps of gold to Heaven gate,
Looks down with wonder at the sudden view
Of all this World at once. As when a scout,
Through dark and desert ways with peril gone
All night, at last by break of cheerful dawn
Obtains the brow of some high-climbing hill,
Which to his eye discovers unaware
The goodly prospect of some foreign land
First seen, or some renowned metropolis
With glistering spires and pinnacles adorned,
Which now the rising sun gilds with his beams;—
Such wonder seized, though after Heaven seen,
The spirit malign, but much more envy seized
At sight of all this World beheld so fair.
Round he surveys (and well might, where he stood
So high above the circling canopy
Of night's extended shade) from eastern point
Of Libra to the fleecy star that bears
Andromeda far off Atlantic seas,
Beyond the horizon; then from pole to pole
He views in breadth, and without longer pause
Down right into the World's first region throws
His flight precipitant, and winds with ease
Through the pure marble air his oblique way

the sources of the Jordan. Beersheba, or *Beersaba*, was on the southern border, or *Arabian shore*. "From Dan even to Beersheba" (1 Kings iv. 25) described the length of the land.

546. *Obtains*, reaches.

557-560. From farthest east to west; that is, through six signs the Zodiac, from *Libra* to Aries, *the fleecy star*. As seen from the Earth, the constellation *Andromeda* appears above Aries, and being to the west of it may be said by a European to be borne *far off Atlantic seas*.

563. *precipitant*, headlong.

564. *marble*, marble-like in its clearness and brightness.

Amongst innumerable stars, that shone
Stars distant, but nigh hand seemed other worlds;
Or other worlds they seemed, or happy isles,
Like those Hesperian gardens famed of old,
Fortunate fields, and groves, and flowery vales,
Thrice happy isles; but who dwelt happy there
He stayed not to inquire. Above them all
The golden sun, in splendor likest Heaven,
Allured his eye; thither his course he bends
Through the calm firmament — but up or down,
By centre or eccentric, hard to tell,
Or longitude — where the great luminary,
Aloof the vulgar constellations thick
That from his lordly eye keep distance due,
Dispenses light from far: they, as they move
Their starry dance in numbers that compute
Days, months, and years, toward his all-cheering lamp
Turn swift their various motions, or are turned
By his magnetic beam, that gently warms
The Universe, and to each inward part
With gentle penetration, though unseen,
Shoots invisible virtue even to the deep;
So wondrously was set his station bright.

There lands the Fiend, a spot like which perhaps
Astronomer in the sun's lucent orb
Through his glazed optic tube yet never saw.

566. *Stars distant*, as stars when distant. — *nigh hand*, when near.
567. *Or*, either.
568. *Hesperian gardens*. The beautiful gardens of the Hesperides, or nymphs who guarded the golden apples of Juno (Hera), were situated far to the west, as were also the *Fortunate fields*, or islands of the Blessed, in which were the Elysian Fields.
574. *up or down*, whether north or south.
575. *By centre or eccentric*, whether towards or from the centre. — *hard*, it would be hard.
576. *Or longitude*, or whether east or west.
577. *Aloof*, aloof from. — *vulgar*, common.
580. *numbers* measures.
583 *magnetic*, attractive.
586 *virtue*, power
590 *glazed optic tube*. See I 288.

The place he found beyond expression bright,
Compared with aught on earth, metal or stone;
Not all parts like, but all alike informed
With radiant light, as glowing iron with fire;
If metal, part seemed gold, part silver clear;
If stone, carbuncle most or chrysolite,
Ruby or topaz, to the twelve that shone
In Aaron's breastplate, and a stone besides
Imagined rather oft than elsewhere seen,
That stone, or like to that, which here below
Philosophers in vain so long have sought;
In vain, though by their powerful art they bind
Volatile Hermes, and call up unbound
In various shapes old Proteus from the sea,
Drained through a limbec to his native form.
What wonder then if fields and regions here
Breathe forth elixir pure, and rivers run
Potable gold, when with one virtuous touch
The arch-chemic sun, so far from us remote,
Produces, with terrestrial humor mixed,
Here in the dark so many precious things

593. *informed*, penetrated; animated.

597. *to*, up to; completing the number of.

598. *Aaron's breastplate.* See Exodus xxviii. 15–21.

600. *That stone.* It was long supposed that there existed a stone, the touch of which would turn any other substance to gold. From having been sought by philosophers, it was called the Philosopher's Stone.

603. From *Hermes*, or Mercury, the messenger of the gods, a planet and a metal have the name of Mercury. The god may be called *volatile*, from his winged sandals; the metal, because at a certain heat it flies off in vapor. Chemists bind it by combining it with other substances.

604. *Proteus* was a sea-god, who when seized assumed various shapes, but finally resumed his usual form. Matter, being worked upon by chemists and made to appear in different forms, is at last, being *drained through a limbec*, forced to take its original shape. It may be that the purifying of water by distillation is all that is here referred to

605. *limbec*, or alembic, a vessel used by chemists in distillation.

606. *here*, in the Sun.

607. *elixir*, a liquid for transmuting metals into gold.

608. *virtuous*, powerful.

609. *arch-chemic*, having supreme chemical powers, by which the nature of bodies is changed

Of color glorious and effect so rare?
Here matter new to gaze the Devil met
Undazzled: far and wide his eye commands;
For sight no obstacle found here, nor shade,
But all sunshine, as when his beams at noon
Culminate from the equator, as they now
Shot upward still direct, whence no way round
Shadow from body opaque can fall; and the air,
Nowhere so clear, sharpened his visual ray
To objects distant far, whereby he soon
Saw within ken a glorious angel stand,
The same whom John saw also in the sun:
His back was turned, but not his brightness hid;
Of beaming sunny rays a golden tiar
Circled his head, nor less his locks behind
Illustrious on his shoulders fledge with wings
Lay waving round; on some great charge employed
He seemed, or fixed in cogitation deep.
Glad was the Spirit impure, as now in hope
To find who might direct his wandering flight
To Paradise, the happy seat of Man,
His journey's end and our beginning woe.
But first he casts to change his proper shape,
Which else might work him danger or delay:
And now a stripling Cherub he appears,
Not of the prime, yet such as in his face
Youth smiled celestial, and to every limb
Suitable grace diffused, so well he feigned;

613. *gaze*, gaze upon.
617. *Culminate from the equator*, are vertical when the sun is directly over the equator, shooting directly downwards, just *as they now shot upward still direct*.
618. *whence*, for which reason, which account.
620. *Nowhere*, nowhere else. — *visual ray*, vision; sight.
622. *within ken*, near enough to be recognized.
623. *The same.* "And I saw an angel standing in the sun." Rev. xix. 17.
625. *tiar*, tiara.
627. *Illustrious*, bright. — *fledge*, fledged.
631. *who*, one who.
634. *casts*, plans; casts in his mind.
637. *as*, that.

Under a coronet his flowing hair
In curls on either cheek played; wings he wore
Of many a colored plume sprinkled with gold,
His habit fit for speed succinct, and held
Before his decent steps a silver wand.
He drew not nigh unheard; the angel bright,
Ere he drew nigh, his radiant visage turned,
Admonished by his ear, and straight was known
The archangel Uriel, one of the seven
Who in God's presence nearest to his throne
Stand ready at command, and are his eyes
That run through all the heavens, or down to the earth
Bear his swift errands over moist and dry,
O'er sea and land: him Satan thus accosts:

"Uriel, for thou of those seven spirits that stand
In sight of God's high throne, gloriously bright,
The first art wont his great authentic will
Interpreter through highest Heaven to bring,
Where all his sons thy embassy attend;
And here art likeliest by supreme decree
Like honor to obtain, and as his eye
To visit oft this new creation round;
Unspeakable desire to see and know
All these his wondrous works, but chiefly Man,
His chief delight and favor, him for whom
All these his works so wondrous he ordained,
Hath brought me from the quires of Cherubim
Alone thus wandering. Brightest Seraph, tell
In which of all these shining orbs hath Man
His fixèd seat, or fixèd seat hath none,

643. *habit* (garment) seems to depend on *wore*, or what is implied in it. — *succinct*, girded up short.

644. *decent*, becoming; graceful.

648. *Uriel* is mentioned in the Apocrypha, 2 Esdras iv. 1.

650. *are his eyes*. "They are the eyes of the Lord, which run to and fro through the whole earth." Zechariah iv. 10.

657. *Interpreter*, as interpreter

658. *attend*, await.

666. *quires*, choirs.

But all these shining orbs his choice to dwell;
That I may find him, and with secret gaze
Or open admiration him behold,
On whom the great Creator hath bestowed
Worlds, and on whom hath all these graces poured;
That both in him and all things, as is meet,
The universal Maker we may praise;
Who justly hath driven out his rebel foes
To deepest Hell, and, to repair that loss,
Created this new happy race of men
To serve him better: wise are all his ways."

So spake the false dissembler unperceived;
For neither man nor angel can discern
Hypocrisy, the only evil that walks
Invisible, except to God alone,
By his permissive will, through Heaven and Earth:
And oft, though wisdom wake, suspicion sleeps
At wisdom's gate, and to simplicity
Resigns her charge, while goodness thinks no ill
Where no ill seems; which now for once beguiled
Uriel, though regent of the sun, and held
The sharpest sighted spirit of all in Heaven;
Who to the fraudulent impostor foul,
In his uprightness, answer thus returned:

"Fair angel, thy desire, which tends to know
The works of God, thereby to glorify
The great work-master, leads to no excess
That reaches blame, but rather merits praise
The more it seems excess, that led thee hither
From thy empyreal mansion thus alone,
To witness with thine eyes what some perhaps,

670 *dwell*, dwell in.
689. *which*. For the antecedent of this pronoun, see line 683
690. *held*, considered as.
699. *empyreal*, heavenly; in the pure region of light, above created spheres.

Contented with report, hear only in Heaven:
For wonderful indeed are all his works,
Pleasant to know, and worthiest to be all
Had in remembrance always with delight;
But what created mind can comprehend
Their number, or the wisdom infinite
That brought them forth, but hid their causes deep?
I saw when at his word the formless mass,
This World's material mould, came to a heap:
Confusion heard his voice, and wild uproar
Stood ruled, stood vast infinitude confined;
Till at his second bidding darkness fled,
Light shone, and order from disorder sprung.
Swift to their several quarters hasted then
The cumbrous elements, earth, flood, air, fire,
And this ethereal quintessence of Heaven
Flew upward, spirited with various forms,
That rolled orbicular, and turned to stars
Numberless, as thou seest, and how they move;
Each had his place appointed, each his course,
The rest in circuit walls this universe.
Look downward on that globe whose hither side
With light from hence, though but reflected, shines:
That place is Earth, the seat of Man; that light
His day, which else as the other hemisphere
Night would invade; but there the neighboring moon
(So call that opposite fair star) her aid
Timely interposes, and, her monthly round
Still ending, still renewing, through mid heaven,

708. *at his word.* "For he spake, and it was done; he commanded, and it stood fast." Psalm xxxiii. 9.

715. *flood*, water.

716. *this ethereal quintessence.* It was the belief of some of the ancient philosophers that there was, besides the four elements, a fifth essence, "quinta essentia," out of which the heavens and the stars were formed.

717. *spirited*, animated.

719. *how they move*, thou seest how they move.

721. *The rest*, the rest of this quintessence. — *in circuit*, round about.

727. *call* is in the imperative mood.

With borrowed light her countenance triform
Hence fills and empties to enlighten the earth,
And in her pale dominion checks the night.
That spot to which I point is Paradise,
Adam's abode, those lofty shades his bower:
Thy way thou canst not miss, me mine requires."

Thus said, he turned; and Satan bowing low,
As to superior spirits is wont in Heaven,
Where honor due and reverence none neglects,
Took leave, and toward the coast of Earth beneath,
Down from the ecliptic, sped with hoped success,
Throws his steep flight in many an aery wheel,
Nor stayed, till on Niphates' top he lights.

730. *triform*, having three shapes or phases.

731. *Hence*, from the sun.

735. *me mine requires*, my way needs me.

740. *the ecliptic*, the sun's apparent path. — *sped with hoped success*, hastened by the hope of success.

741. *wheel*, turn or rotation.

742. *Niphates' top*. Niphates is a mountain chain of Armenia in Turkey in Asia, north of Mesopotamia, the region in which the garden of Eden is supposed to have been situated

BOOK IV.

THE ARGUMENT.

SATAN, now in prospect of Eden and nigh the place where he must now attempt the bold enterprise which he undertook alone against God and Man, falls into many doubts with himself, and many passions, fear, envy, and despair; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a cormorant on the Tree of Life, as highest in the garden, to look about him. The garden described; Satan's first sight of Adam and Eve; his wonder at their excellent form and happy state, but with resolution to work their fall; overhears their discourse, thence gathers that the tree of knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by seducing them to transgress: then leaves them awhile, to know further of their state by some other means. Meanwhile Uriel descending on a sunbeam warns Gabriel, who had in charge the gate of Paradise, that some evil spirit had escaped the deep, and passed at noon by his sphere in the shape of a good angel down to Paradise, discovered after by his furious gestures in the mount. Gabriel promises to find him ere morning. Night coming on, Adam and Eve discourse of going to their rest. their bower described; their evening worship. Gabriel, drawing forth his bands of night-watch to walk the round of Paradise, appoints two strong angels to Adam's bower, lest the evil Spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve tempting her in a dream, and bring him, though unwilling, to Gabriel; by whom questioned, he scornfully answers, prepares resistance, but hindered by a sign from Heaven flies out of Paradise.

O FOR that warning voice, which he who saw
The Apocalypse heard cry in Heaven aloud,
Then when the Dragon, put to second rout,

1. *that warning voice.* See Revelation xii. 9-12.

8. *second rout.* The first rout was the expulsion of the rebe

Came furious down to be revenged on men,
Woe to the inhabitants on Earth! that now,
While time was, our first parents had been warned
The coming of their secret foe, and scaped,
Haply so scaped, his mortal snare: for now
Satan, now first inflamed with rage, came down,
The tempter ere the accuser of mankind,
To wreak on innocent frail man his loss
Of that first battle, and his flight to Hell:
Yet not rejoicing in his speed, though bold
Far off and fearless, nor with cause to boast,
Begins his dire attempt, which nigh the birth
Now rolling boils in his tumultuous breast,
And like a devilish engine back recoils
Upon himself: horror and doubt distract
His troubled thoughts, and from the bottom stir
The hell within him; for within him hell
He brings, and round about him, nor from hell
One step, no more than from himself, can fly
By change of place: now conscience wakes despair
That slumbered, wakes the bitter memory
Of what he was, what is, and what must be
Worse; of worse deeds worse sufferings must ensue.
Sometimes toward Eden, which now in his view
Lay pleasant, his grieved look he fixes sad;
Sometimes towards Heaven and the full blazing sun
Which now sat high in his meridian tower;
Then much revolving, thus in sighs began:

"O thou that, with surpassing glory crowned,
Look'st from thy sole dominion like the god
Of this new world, at whose sight all the stars
Hide their diminished heads, to thee I call,

angels from Heaven. It is described in Book VI.

6. *while time was*, while there was time; before it shou'd be too late. — *had been*, might have been. — *warned*, warned cf.

30. *in his meridian tower*, at his noon-day height.

But with no friendly voice, and add thy name,
O Sun! to tell thee how I hate thy beams,
That bring to my remembrance from what state
I fell, how glorious once above thy sphere;
Till pride and worse ambition threw me down,
Warring in Heaven against Heaven's matchless king.
Ah, wherefore? he deserved no such return
From me, whom he created what I was
In that bright eminence, and with his good
Upbraided none; nor was his service hard:
What could be less than to afford him praise,
The easiest recompense, and pay him thanks,
How due! yet all his good proved ill in me,
And wrought but malice; lifted up so high
I sdeined subjection, and thought one step higher
Would set me highest, and in a moment quit
The debt immense of endless gratitude,
So burdensome still paying still to owe;
Forgetful what from him I still received,
And understood not that a grateful mind
By owing owes not, but still pays, at once
Indebted and discharged; what burden then?
O had his powerful destiny ordained
Me some inferior angel, I had stood
Then happy; no unbounded hope had raised
Ambition. Yet why not? some other power
As great might have aspired, and me though mean
Drawn to his part; but other powers as great
Fell not, but stand unshaken, from within
Or from without to all temptations armed.
Hadst thou the same free will and power to stand?
Thou hadst: whom hast thou then or what to accuse
But Heaven's free love dealt equally to all?

50. *sdeined*, disdained, from the Italian "sdegnare."
51. *quit*, discharge; relieve from
63. *put*, party; side.
65. *to*, against

Be then his love accursed, since love or hate
To me alike it deals eternal woe.
Nay, cursed be thou; since against his thy will
Chose freely what it now so justly rues.
Me miserable! which way shall I fly
Infinite wrath and infinite despair?
Which way I fly is hell; myself am hell;
And in the lowest deep a lower deep
Still threatening to devour me opens wide,
To which the hell I suffer seems a heaven.
O then at last relent! is there no place
Left for repentance, none for pardon left?
None left but by submission; and that word
Disdain forbids me, and my dread of shame
Among the spirits beneath, whom I seduced
With other promises and other vaunts
Than to submit, boasting I could subdue
The Omnipotent. Ay me! they little know
How dearly I abide that boast so vain,
Under what torments inwardly I groan;
While they adore me on the throne of Hell,
With diadem and sceptre high advanced,
The lower still I fall, only supreme
In misery; such joy ambition finds.
But say I could repent, and could obtain
By act of grace my former state, — how soon
Would height recall high thoughts, how soon unsay
What feigned submission swore! ease would recant
Vows made in pain, as violent and void
(For never can true reconcilement grow
Where wounds of deadly hate have pierced so deep)
Which would but lead me to a worse relapse
And heavier fall; so should I purchase dear
Short intermission bought with double smart.

71. *his*, his will.
84. *act of grace*, decree of pardon.
87. *abide*, suffer the consequences of.

This knows my punisher; therefore as far
From granting he, as I from begging, peace.
All hope excluded thus, behold instead
Of us outcast, exiled, his new delight
Mankind created, and for him this world.
So farewell hope, and with hope farewell fear,
Farewell remorse! all good to me is lost:
Evil, be thou my good; by thee at least
Divided empire with Heaven's king I hold,
By thee and more than half perhaps will reign
As Man ere long and this new world shall know."

Thus while he spake, each passion dimmed his face
Thrice changed with pale, ire, envy, and despair,
Which marred his borrowed visage, and betrayed
Him counterfeit, if any eye beheld;
For heavenly minds from such distempers foul
Are ever clear. Whereof he soon aware
Each perturbation smoothed with outward calm,
Artificer of fraud; and was the first
That practised falsehood under saintly show,
Deep malice to conceal couched with revenge.
Yet not enough had practised to deceive
Uriel once warned; whose eye pursued him down
The way he went, and on the Assyrian mount
Saw him disfigured, more than could befall
Spirit of happy sort: his gestures fierce
He marked and mad demeanor, then alone,
As he supposed, all unobserved, unseen.
So on he fares, and to the border comes
Of Eden, where delicious Paradise,

112. *more than half perhaps.* Already Hell is his, and he hopes to gain *this new world.* — *By thee* precedes *and* for emphasis.

115. *pale*, the paleness of *ire*, of *envy*, and of *despair*.

117 *counterfeit.* See III. 636.

123. *couched*, close lurking, lying close.

125. *Uriel once warned.* See 114–119.

127. *the Assyrian mount* See III. 742.

Now nearer, crowns with her enclosure green,
As with a rural mound, the champain head
Of a steep wilderness, whose hairy sides
With thicket overgrown, grotesque and wild,
Access denied; and over head up grew
Insuperable height of loftiest shade,
Cedar, and pine, and fir, and branching palm,
A sylvan scene; and, as the ranks ascend
Shade above shade, a woody theatre
Of stateliest view. Yet higher than their tops
The verdurous wall of Paradise up sprung,
Which to our general sire gave prospect large
Into his nether empire neighboring round.
And higher than that wall a circling row
Of goodliest trees loaden with fairest fruit,
Blossoms and fruits at once of golden hue,
Appeared, with gay enamelled colors mixed;
On which the sun more glad impressed his beams
Than in fair evening cloud, or humid bow
When God has showered the earth; so lovely seemed
That landscape: and of pure now purer air
Meets his approach, and to the heart inspires
Vernal delight and joy, able to drive
All sadness but despair: now gentle gales,
Fanning their odoriferous wings, dispense
Native perfúmes, and whisper whence they stole
Those balmy spoils. As when to them who sail
Beyond the Cape of Hope, and now are past
Mozambic, off at sea northeast winds blow
Sabéan odors from the spicy shore

134. *the champain head*, the level summit.
137. *Access denied*, forbade approach.
141. *theatre*, a place rising by steps, like the seats of an ancient theatre.
153. *of*, from or after.
154. *inspires*, breathes in.
160. *of Hope*, of Good Hope.
162. *Sabean odors*. The southern part of Arabia is often called Arabia Felix, or *the Blest*. Its ancient capital was Saba, or Sheba, whose queen came to Jerusalem "to hear the wisdom of Solo-

Of Araby the Blest; with such delay
Well pleased they slack their course, and many a league
Cheered with the grateful smell old Ocean smiles:
So entertained those odorous sweets the Fiend
Who came their bane, though with them better pleased
Than Asmodéus with the fishy fume
That drove him, though enamored, from the spouse
Of Tobit's son, and with a vengeance sent
From Media post to Egypt, there fast bound.

Now to the ascent of that steep savage hill
Satan had journeyed on, pensive and slow;
But further way found none, so thick entwined,
As one continued brake, the undergrowth
Of shrubs and tangling bushes had perplexed
All path of man or beast that passed that way.
One gate there only was, and that looked east
On the other side: which when the arch-felon saw,
Due entrance he disdained, and in contempt
At one slight bound high overleaped all bound
Of hill or highest wall, and sheer within
Lights on his feet. As when a prowling wolf
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eve

mon," bringing spices, gold, and precious stones; "neither was there any such spice as the queen of Sheba gave King Solomon." 2 Chronicles ix. 1-9.

167. *their bane*, as their bane; to poison them.

168. *Asmodeus* was an evil spirit, who had destroyed in succession seven husbands of the daughter of Raguel. After she became *the spouse of Tobit's son*, he was driven away by the fumes of the heart and liver of a fish; "the which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him." The story is found in the Book of Tobit, in the Apocrypha. See chap. viii.

171. *Media*, a country east of Assyria and south of the Caspian Sea. — *post*, with great speed.

172. *savage*, wild and woody.

175. *As*, like. — *brake*, thicket

176. *had*, would have. — *perplexed*, made intricate.

In hurdled cotes amid the field secure,
Leaps o'er the fence with ease into the fold;
Or as a thief, bent to unhoard the cash
Of some rich burgher, whose substantial doors
Cross-barred and bolted fast fear no assault,
In at the window climbs, or o'er the tiles:
So clomb this first grand thief into God's fold;
So since into his church lewd hirelings climb.
Thence up he flew, and on the Tree of Life,
The middle tree and highest there that grew,
Sat like a cormorant; yet not true life
Thereby regained, but sat devising death
To them who lived; nor on the virtue thought
Of that life-giving plant, but only used
For prospect what well used had been the pledge
Of immortality. So little knows
Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse or to their meanest use.
Beneath him with new wonder now he views,
To all delight of human sense exposed,
In narrow room Nature's whole wealth, yea more,
A heaven on Earth; for blissful Paradise
Of God the garden was, by him in the east
Of Eden planted; Eden stretched her line
From Auran eastward to the royal towers
Of great Seleucia, built by Grecian kings,

186 *hurdled*, fenced about with sticks or twigs closely interwoven. — *secure*. See II. 399.

192. *So clomb*. See John x. 1.

193. *lewd* is probably used here as in Acts xxii. 5, for *vile, unprincipled*. Elsewhere Milton speaks of "hireling wolves, whose gospel is their maw."

194. *the Tree of Life*. "The tree of life also in the midst of the garden." Genesis ii. 9.

196. *cormorant*. The cormorant is a kind of sea fowl, extremely voracious.

198. *virtue*, peculiar power or properties.

200. *For prospect*, as a place from which to look abroad. — *had been*, would have been.

210. *Eden*. "And the Lord God planted a garden eastward in Eden." Genesis ii. 8.

211–214. *Auran*, or Haran (also called Charran), was a city in the northwestern part of Mesopotamia, the name anciently given to the country lying between the rivers Tigris and Euphrates

Or where the sons of Eden long before
Dwelt in Telassar. In this pleasant soil
His far more pleasant garden God ordained;
Out of the fertile ground he caused to grow
All trees of noblest kind for sight, smell, taste;
And all amid them stood the Tree of Life,
High eminent, blooming ambrosial fruit
Of vegetable gold; and next to life
Our death, the Tree of Knowledge, grew fast by,
Knowledge of good bought dear by knowing ill.
Southward through Eden went a river large,
Nor changed his course, but through the shaggy hill
Passed underneath ingulfed; for God had thrown
That mountain as his garden mould high raised
Upon the rapid current, which, through veins
Of porous earth with kindly thirst up-drawn,
Rose a fresh fountain, and with many a rill
Watered the garden; thence united fell
Down the steep glade, and met the nether flood
Which from his darksome passage now appears,
And now divided into four main streams
Runs diverse wandering many a famous realm
And country, whereof here needs no account;
But rather to tell how, if Art could tell
How, from that sapphire fount the crispéd brooks,

Seleucia was a city in the south-eastern part of Mesopotamia, on the river Tigris, built near the ancient Telassar by Seleucus, a Macedonian general who became king of Syria and the founder of a line of *Grecian kings*. — The exact situation of the Garden of Eden has always been a matter of conjecture. — *pleasant soil*. The word Eden means pleasure, delight.

218. *all amid them*, "in the midst of the garden." Genesis ii. 9. — *blooming*, blooming with.

221. *the Tree of Knowledge*. "And the tree of knowledge of good and evil." Genesis ii. 9. — *fast by*. See I. 12.

223. *a river large*. "A river went out of Eden to water the garden." Genesis ii. 10.

224. *his*, its. So in line 232.

233. *four main streams*. "And from thence it was parted, and became into four heads." Gen. ii. 10–14.

234. *wandering*, wandering over or through.

237. *crisped*, curled in small waves

Rolling on orient pearl and sands of gold
With mazy error under pendent shades,
Ran nectar, visiting each plant, and fed
Flowers worthy of Paradise, which not nice Art
In beds and curious knots, but Nature boon
Poured forth profuse on hill and dale and plain,
Both where the morning sun first warmly smote
The open field, and where the unpierced shade
Imbrowned the noon-tide bowers. Thus was this place
A happy rural seat of various view;
Groves whose rich trees wept odorous gums and balm,
Others whose fruit burnished with golden rind
Hung amiable, — Hesperian fables true,
If true, here only, — and of delicious taste.
Betwixt them lawns, or level downs, and flocks
Grazing the tender herb, were interposed,
Or palmy hillock; or the flowery lap
Of some irriguous valley spread her store,
Flowers of all hue, and without thorn the rose.
Another side, umbrageous grots and caves
Of cool recess, o'er which the mantling vine
Lays forth her purple grape, and gently creeps
Luxuriant: meanwhile murmuring waters fall
Down the slope hills dispersed, or in a lake,
That to the fringed bank with myrtle crowned
Her crystal mirror holds, unite their streams.
The birds their quire apply; airs, vernal airs,
Breathing the smell of field and grove, attune
The trembling leaves, while universal Pan,

238. *orient*, eastern; such as is found in the East.
239. *error*, wandering course
241. *nice Art*. nice Art had set.
242. *boon*, bountiful.
245. *unpierced*, not penetrated by the rays of the sun.
248. *Imbrowned*, darkened.
247. *of various view*, presenting various scenes.
250. *amiable*, lovely or pleasing to the sight. See Psalm cxxxiv. 1. — *Hesperian fables*. See III. 568. — *true*, proved true.
261 *or* connects *fall* and *unite*.
264. *quire*, choir. — *apply*, add: or, ply; employ.
265. *attune*, make tuneful
266. *universal Pan*. Pan was the god of shepherds and flocks

Knit with the Graces and the Hours in dance,
Led on the eternal Spring. Not that fair field
Of Enna, where Prosérpine gathering flowers,
Herself a fairer flower, by gloomy Dis
Was gathered, which cost Ceres all that pain
To seek her through the world; nor that sweet grove
Of Daphne by Orontes, and the inspired
Castalian spring, might with this Paradise
Of Eden strive; nor that Nyseian isle
Girt with the river Triton, where old Cham,
Whom Gentiles Ammon call and Libyan Jove,
Hid Amalthéa and her florid son,
Young Bacchus, from his stepdame Rhea's eye;
Nor where Abassin kings their issue guard,
Mount Amara, though this by some supposed
True Paradise, under the Ethiop line

As the word Pan in Greek signifies *all*, he is sometimes supposed to typify all Nature. He often led the dances of the Nymphs.

267. *the Graces*, three in number, were the attendants of Venus, the goddess of beauty, and sometimes of other deities. — *the Hours* were the goddesses of the seasons, whose course was represented in their dance.

269–272. *Proserpine*, the daughter of *Ceres*, was seized by Pluto, or *Dis*, the god of the infernal regions, while she was *gathering flowers* in the fertile plain of *Enna* in Sicily, and borne away by him to be the queen of the lower world. Her mother, in ignorance of her fate, sought her *through the world*.

273. *Daphne*. The city of Antioch, in Syria, was situated not far from the sea in the beautiful valley of the river *Orontes*. Near it was a celebrated grove, called *Daphne* and consecrated to Apollo.

274. *Castalian spring*. Castalia was a fountain on Mount Parnassus, sacred to Apollo and the Muses. The spring that watered the grove of Daphne was also so called.

275–279 *that Nyseian isle* is Nysa or Nyssa in Africa, where the god *Bacchus* was said to have been brought up. — *Cham*, or Ham, was a name given to Jupiter *Ammon*, who was worshipped in Libya, in the north of Africa. — *Amalthea* was sometimes considered as the mother of Bacchus. — *Rhea* here seems to be the same as Cybele, who is called the mother of all the gods.

280–285. *Mount Amara* was in Ethiopia, near the Equinoctial line. In the midst of the hills of which the ridge was composed, or on the summit of the mountain, there was said to be a rich and beautiful plain. Here the children of the kings of Abyssinia were kept confined, until at the death of their father one of them was taken from this "Happy Valley" to succeed him. — The hill of Amara was said to be *a whole day's journey high*. — *Nilus' head*, the source of the Nile.

By Nilus' head, enclosed with shining rock,
A whole day's journey high, but wide remote
From this Assyrian garden, where the Fiend
Saw undelighted all delight, all kind
Of living creatures new to sight and strange.

Two of far nobler shape, erect and tall,
Godlike erect, with native honor clad
In naked majesty seemed lords of all,
And worthy seemed; for in their looks divine
The image of their glorious Maker shone,
Truth, wisdom, sanctitude severe and pure
(Severe, but in true filial freedom placed),
Whence true authority in men; though both
Not equal, as their sex not equal, seemed;
For contemplation he and valor formed,
For softness she and sweet attractive grace;
He for God only, she for God in him.
His fair large front and eye sublime declared
Absolute rule; and hyacinthine locks
Round from his parted forelock manly hung
Clustering, but not beneath his shoulders broad:
She, as a veil, down to the slender waist
Her unadornèd golden tresses wore
Dishevelled, but in wanton ringlets waved
As the vine curls her tendrils, which implied
Subjection, but required with gentle sway,
And by her yielded, by him best received,
Yielded with coy submission, modest pride,
And sweet reluctant amorous delay.
Nor those mysterious parts were then concealed;

298. *image.* "God created man in his own image." Genesis i. 27.

300. *front*, forehead. — *sublime*, elevated; noble.

301. *hyacinthine*, probably dark-brown or black. The ancient poets used the word to represent different colors.

305. *waved*, waving.

308. *required* is here a participle.

Then was not guilty shame, dishonest shame
Of nature's works, honor dishonorable,
Sin-bred, how have ye troubled all mankind
With shows instead, mere shows of seeming pure,
And banished from man's life his happiest life,
Simplicity and spotless innocence!
So passed they naked on, nor shunned the sight
Of God or angel, for they thought no ill:
So hand in hand they passed, the loveliest pair
That ever since in love's embraces met;
Adam the goodliest man of men since born
His sons, the fairest of her daughters Eve.
Under a tuft of shade, that on a green
Stood whispering soft, by a fresh fountain side
They sat them down; and after no more toil
Of their sweet gardening labor than sufficed
To recommend cool Zephyr, and made ease
More easy, wholesome thirst and appetite
More grateful, to their supper fruits they fell,
Nectarine fruits, which the compliant boughs
Yielded them, sidelong as they sat recline
On the soft downy bank damasked with flowers.
The savory pulp they chew, and in the rind,
Still as they thirsted, scoop the brimming stream;
Nor gentle purpose nor endearing smiles
Wanted, nor youthful dalliance, as beseems
Fair couple linked in happy nuptial league,
Alone as they. About them frisking played
All beasts of the earth, since wild, and of all chase
In wood or wilderness, forest or den:

313–315. The punctuation is that of the earliest editions. A period is needed after *dishonorable*, or after the first *shame*.

329. *recommend*, make welcome or acceptable. — *Zephyr*, or Zephyrus, is the personification of the west wind.

333. *recline*, reclined.

337. *purpose*, discourse.

338. *Wanted*, were wanting.

341. *wild*, grown or become wild. — *of all chase*, beasts of all chase; all beasts that are hunted in various ways.

Sporting the lion ramped, and in his paw
Dandled the kid; bears, tigers, ounces, pards,
Gambolled before them; the unwieldy elephant,
To make them mirth, used all his might, and wreathed
His lithe proboscis; close the serpent sly
Insinuating wove with Gordian twine
His braided train, and of his fatal guile
Gave proof unheeded; others on the grass
Couched, and now filled with pasture gazing sat,
Or bedward ruminating; for the sun
Declined was hasting now with prone career
To the ocean isles, and in the ascending scale
Of heaven the stars that usher evening rose:
When Satan, still in gaze as first he stood,
Scarce thus at length failed speech recovered sad:

"O Hell! what do mine eyes with grief behold?
Into our room of bliss thus high advanced
Creatures of other mould, earth-born perhaps,
Not spirits, yet to heavenly spirits bright
Little inferior; whom my thoughts pursue
With wonder, and could love, so lively shines
In them divine resemblance, and such grace
The hand that formed them on their shape hath poured.
Ah, gentle pair! ye little think how nigh
Your change approaches, when all these delights
Will vanish and deliver ye to woe,

343. *ramped*, bounded; leaped.
344. *pards*, leopards, or panthers.
348. *Insinuating*, winding along. — *Gordian*. At Gordium, in Asia Minor, was a celebrated knot, so intricate that an oracle declared that he who should untie it should rule the world. Alexander of Macedon cut it with his sword. — *twine*, twist.
350. *unheeded* by Adam and Eve.
351. *Couched*, lay.
352. *bedward ruminating*, chewing the cud before they slept.
353. *prone*, sloping downwards.
357. *failed*, lost for a time.
359 *Into our room of bliss*, to take our place in bliss.
362 *Little inferior*. "Thou hast made him a little lower than the angels" Psalm viii. 5

More woe the more your taste is now of joy:
Happy, but for so happy ill secured
Long to continue, and this high seat your heaven
Ill-fenced for heaven to keep out such a foe
As now is entered; yet no purposed foe
To you, whom I could pity thus forlorn,
Though I unpitied. League with you I seek,
And mutual amity, so strait, so close,
That I with you must dwell, or you with me,
Henceforth: my dwelling haply may not please,
Like this fair Paradise, your sense; yet such
Accept your Maker's work; he gave it me,
Which I as freely give: Hell shall unfold,
To entertain you two, her widest gates,
And send forth all her kings; there will be room,
Not like these narrow limits, to receive
Your numerous offspring: if no better place,
Thank him who puts me loath to this revenge
On you who wrong me not, for him who wronged.
And should I at your harmless innocence
Melt, as I do, yet public reason just,
Honor and empire with revenge enlarged
By conquering this new world, compels me now
To do what else, though damned, I should abhor."

So spake the Fiend, and with necessity,
The tyrant's plea, excused his devilish deeds.
Then from his lofty stand on that high tree
Down he alights among the sportful herd
Of those four-footed kinds, himself now one,
Now other, as their shape served best his end
Nearer to view his prey, and unespied
To mark what of their state he more might learn

370. *for*, considering that you are.
371. *continue*, continue happy.
375. *I* myself remain *unpitied*.
381. *Hell shall unfold*. See Isaiah xiv. 9.
386. *puts*, impels. — *loath*, unwilling.

By word or action marked: about them round
A lion now he stalks with fiery glare;
Then as a tiger, who by chance hath spied
In some purlieu two gentle fawns at play,
Straight couches close, then rising changes oft
His couchant watch, as one who chose his ground,
Whence rushing he might surest seize them both
Griped in each paw: when Adam, first of men,
To first of women Eve thus moving speech,
Turned him all ear to hear new utterance flow:

"Sole partner and sole part of all these joys,
Dearer thyself than all, needs must the Power
That made us, and for us this ample world,
Be infinitely good, and of his good
As liberal and free as infinite;
That raised us from the dust and placed us here
In all this happiness, who at his hand
Have nothing merited, nor can perform
Aught whereof he hath need; he who requires
From us no other service than to keep
This one, this easy charge, of all the trees
In Paradise that bear delicious fruit
So various, not to taste that only Tree
Of Knowledge, planted by the Tree of Life;
So near grows death to life, whate'er death is,
Some dreadful thing no doubt; for well thou know'st
God hath pronounced it death to taste that tree,
The only sign of our obedience left
Among so many signs of power and rule

403. *as a tiger*, in the form or likeness of a tiger.

409. *moving speech*, speaking.

410. *him*, Satan. — *all ear*. See Comus, line 560, "I was all ear."

423. *not to taste*. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Genesis ii. 16, 17

Conferred upon us, and dominion given
Over all other creatures that possess
Earth, air, and sea. Then let us not think hard
One easy prohibition, who enjoy
Free leave so large to all things else, and choice
Unlimited of manifold delights;
But let us ever praise him and extol
His bounty, following our delightful task,
To prune these growing plants and tend these flowers,
Which were it toilsome yet with thee were sweet."

To whom thus Eve replied: "O thou for whom
And from whom I was formed, flesh of thy flesh,
And without whom am to no end, my guide
And head, what thou hast said is just and right:
For we to him indeed all praises owe,
And daily thanks; I chiefly, who enjoy
So far the happier lot, enjoying thee
Preëminent by so much odds, while thou
Like consort to thyself canst nowhere find.
That day I oft remember, when from sleep
I first awaked, and found myself reposed
Under a shade on flowers, much wondering where
And what I was, whence thither brought, and how
Not distant far from thence a murmuring sound
Of waters issued from a cave, and spread
Into a liquid plain, then stood unmoved,
Pure as the expanse of heaven: I thither went
With unexperienced thought, and laid me down
On the green bank, to look into the clear
Smooth lake, that to me seemed another sky.

430. *dominion*, of dominion. — *given*. "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis i. 28.

431. *possess*, occupy.

441. *from whom I was formed*. See Genesis ii. 21–23.

443. *head*. "The head of the woman is the man." 1 Cor. xi. 3

450. *reposed*, laid as for rest.

As I bent down to look, just opposite
A shape within the watery gleam appeared,
Bending to look on me: I started back,
It started back; but pleased I soon returned,
Pleased it returned as soon with answering looks
Of sympathy and love: there I had fixed
Mine eyes till now, and pined with vain desire,
Had not a voice thus warned me: 'What thou seest,
What there thou seest, fair creature, is thyself;
With thee it came and goes: but follow me,
And I will bring thee where no shadow stays
Thy coming and thy soft embraces; he
Whose image thou art, him thou shalt enjoy
Inseparably thine, to him shalt bear
Multitudes like thyself, and thence be called
Mother of human race.' What could I do
But follow straight, invisibly thus led?
Till I espied thee, fair indeed and tall,
Under a platane; yet, methought, less fair
Less winning soft, less amiably mild,
Than that smooth watery image: back I turned;
Thou following criedst aloud, 'Return, fair Eve;
Whom fly'st thou? whom thou fly'st, of him thou art,
His flesh, his bone; to give thee being I lent
Out of my side to thee, nearest my heart,
Substantial life, to have thee by my side
Henceforth an individual solace dear;
Part of my soul I seek thee, and thee claim
My other half.' With that thy gentle hand
Seized mine; I yielded, and from that time see
How beauty is excelled by manly grace
And wisdom, which alone is truly fair."

465. *had*, should have.
478. *platane*, plane-tree.
479. *amiably*, so as to attract, or to inspire love.
485. *Substantial*, having substance; material.
486. *individual*, inseparable not divided.

So spake our general mother, and with eyes
Of conjugal attraction unreproved
And meek surrender, half embracing leaned
On our first father; half her swelling breast
Naked met his, under the flowing gold
Of her loose tresses hid: he in delight
Both of her beauty and submissive charms
Smiled with superior love, as Jupiter
On Juno smiles when he impregns the clouds
That shed May flowers, and pressed her matron lip
With kisses pure: aside the Devil turned
For envy, yet with jealous leer malign
Eyed them askance, and to himself thus plained:

"Sight hateful, sight tormenting! Thus these two,
Imparadised in one another's arms,
The happier Eden, shall enjoy their fill
Of bliss on bliss; while I to Hell am thrust,
Where neither joy nor love, but fierce desire,
Amongst our other torments not the least,
Still unfulfilled with pain of longing pines.
Yet let me not forget what I have gained
From their own mouths: all is not theirs it seems;
One fatal tree there stands of knowledge called,
Forbidden them to taste. Knowledge forbidden?
Suspicious, reasonless. Why should their Lord
Envy them that? can it be sin to know?
Can it be death? and do they only stand
By ignorance? is that their happy state,
The proof of their obedience and their faith?
O fair foundation laid whereon to build
Their ruin! Hence I will excite their minds
With more desire to know, and to reject

500. *impregns*, makes fruitful or fertilizing; impregnates.
504 *askance*, with sideway glance. — *plained*, complained murmured.

Envious commands, invented with design
To keep them low, whom knowledge might exalt
Equal with gods; aspiring to be such,
They taste and die: what likelier can ensue? —
But first with narrow search I must walk round
This garden, and no corner leave unspied;
A chance but chance may lead where I may meet
Some wandering spirit of Heaven, by fountain side
Or in thick shade retired, from him to draw
What further would be learned. Live while ye may,
Yet happy pair; enjoy, till I return,
Short pleasures, for long woes are to succeed."

So saying, his proud step he scornful turned
But with sly circumspection, and began,
Through wood, through waste, o'er hill, o'er dale, his roam.
Meanwhile in utmost longitude, where heaven
With earth and ocean meets, the setting sun
Slowly descended, and with right aspect
Against the eastern gate of Paradise
Levelled his evening rays: it was a rock
Of alabaster, piled up to the clouds,
Conspicuous far, winding with one ascent
Accessible from earth, one entrance high;
The rest was craggy cliff, that overhung
Still as it rose, impossible to climb.
Betwixt these rocky pillars Gabriel sat,
Chief of the angelic guards, awaiting night:
About him exercised heroic games
The unarmed youth of Heaven; but nigh at hand

527. *what likelier can ensue?* what is more likely to be the consequence?

530. *A chance but*, there is a chance that.

539. *in utmost longitude*, in the farthest or extreme west.

541. *with right aspect*, with direct look; directly opposite.

542. *Against the eastern gate.* It could have been only against the inner side of the eastern gate, that *the setting sun levelled his evening rays.*

543. *levelled*, cast horizontally

Celestial armory, shields, helms, and spears,
Hung high with diamond flaming and with gold.
Thither came Uriel, gliding through the even
On a sunbeam, swift as a shooting star
In autumn thwarts the night, when vapors fired
Impress the air, and shows the mariner
From what point of his compass to beware
Impetuous winds: he thus began in haste:

"Gabriel, to thee thy course by lot hath given
Charge and strict watch, that to this happy place
No evil thing approach or enter in.
This day at height of noon came to my sphere
A Spirit, zealous, as he seemed, to know
More of the Almighty's works, and chiefly Man,
God's latest image: I described his way
Bent all on speed, and marked his aery gait;
But in the mount that lies from Eden north,
Where he first lighted, soon discerned his looks
Alien from Heaven, with passions foul obscured:
Mine eye pursued him still, but under shade
Lost sight of him. One of the banished crew,
I fear, hath ventured from the deep to raise
New troubles; him thy care must be to find."

To whom the wingèd warrior thus returned:
"Uriel, no wonder if thy perfect sight,
Amid the sun's bright circle where thou sitt'st,
See far and wide. In at this gate none pass
The vigilance here placed, but such as come
Well known from Heaven; and since meridian hour
No creature thence: if spirit of other sort,

555. *the even*, the evening sky.
557. *thwarts the night*, shoots across or through the darkness.
558. *Impress*, mark; make a way upon.
561. *Course.* See 1 Chronicles xxiii.–xxvi., and Luke i. 8, 9.
564–567. See III. 613–680.—*described his way*, described the way to him.
569–573. See lines 114–130.
580. *vigilance*, guard; watch

So minded, have o'erleaped these earthy bounds
On purpose, hard thou know'st it to exclude
Spiritual substance with corporeal bar.
But if within the circuit of these walks
In whatsoever shape he lurk of whom
Thou tell'st, by morrow dawning I shall know."

So promised he; and Uriel to his charge
Returned on that bright beam, whose point now raised
Bore him slope downward to the sun, now fallen
Beneath the Azorès; whether the prime orb,
Incredible how swift, had thither rolled
Diurnal, or this less volúbil earth,
By shorter flight to the east, had left him there,
Arraying with reflected purple and gold
The clouds that on his western throne attend.

Now came still evening on, and twilight gray
Had in her sober livery all things clad;
Silence accompanied; for beast and bird,
They to their grassy couch, these to their nests,
Were slunk, all but the wakeful nightingale;
She all night long her amorous descant sung;
Silence was pleased: now glowed the firmament
With living sapphires; Hesperus that led
The starry host rode brightest; till the moon,
Rising in clouded majesty, at length

587. he of whom thou tellest urk in any shape, whatever it may be.

590. *whose point now raised.* As the sun had set, its beams were no longer horizontal, but now striking upwards.

592. *the Azores*, or Western Islands, in the Atlantic Ocean, due west from Mesopotamia.

592–595. The sun had set, in consequence either of its own *diurnal* motion round the earth, as was anciently supposed, or, according to the modern system of Astronomy, of the turning of *the less volubil earth* on its axis eastward. If the former, it was *the prime orb*, or Primum Mobile (see III. 481–483), that caused the motion of the sun. — *less volubil*, moving through less space.

605. *Hesperus*, the evening star seen in the west.

Apparent queen unveiled her peerless light,
And o'er the dark her silver mantle threw;
When Adam thus to Eve: "Fair consort, the hour
Of night, and all things now retired to rest,
Mind us of like repose, since God hath set
Labor and rest, as day and night, to men
Successive; and the timely dew of sleep,
Now falling with soft slumbrous weight, inclines
Our eyelids: other creatures all day long
Rove idle, unemployed, and less need rest:
Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of Heaven on all his ways;
While other animals unactive range,
And of their doings God takes no account.
To-morrow, ere fresh morning streak the east
With first approach of light, we must be risen,
And at our pleasant labor, to reform
Yon flowery arbors, yonder alleys green,
Our walk at noon, with branches overgrown,
That mock our scant manuring, and require
More hands than ours to lop their wanton growth:
Those blossoms also and those dropping gums
That lie bestrown, unsightly and unsmooth,
Ask riddance, if we mean to tread with ease;
Meanwhile, as nature wills, night bids us rest."

To whom thus Eve, with perfect beauty adorned:
"My author and disposer, what thou bidd'st
Unargued I obey, so God ordains:
God is thy law, thou mine; to know no more
Is woman's happiest knowledge and her praise.

608 *Apparent*, manifest; evident.
615. *inclines*, weighs down.
625. *reform*, form anew; re-arrange
628. *manuring*, manœuvering working with the hand.
632. *ask*, require. — *riddance*, clearance.
637. *thou mine*. See line 299

With thee conversing I forget all time;
All seasons and their change, all please alike.
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun,
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flower,
Glistering with dew; fragrant the fertile earth
After soft showers; and sweet the coming on
Of grateful evening mild; then silent night,
With this her solemn bird and this fair moon,
And these the gems of heaven, her starry train:
But neither breath of morn when she ascends
With charm of earliest birds, nor rising sun
On this delightful land, nor herb, fruit, flower,
Glistering with dew, nor fragrance after showers,
Nor grateful evening mild, nor silent night
With this her solemn bird, nor walk by moon
Or glittering starlight, without thee is sweet.
But wherefore all night long shine these? for whom
This glorious sight, when sleep hath shut all eyes?"

To whom our general ancestor replied:
"Daughter of God and Man, accomplished Eve,
These have their course to finish round the earth
By morrow evening, and from land to land
In order, though to nations yet unborn,
Ministering light prepared, they set and rise;
Lest total darkness should by night regain
Her old possession, and extinguish life
In nature and all things, which these soft fires
Not only enlighten, but with kindly heat
Of various influence foment and warm,
Temper or nourish, or in part shed down
Their stellar virtue on all kinds that grow

642. *charm*, chorus; song.
647. *grateful*, pleasing.
648. *her solemn bird*. See line 592.
660. *accomplished*, perfected endowed with all gifts.
671. *stellar virtue*, influence of the stars, which, in the days of

On earth, made hereby apter to receive
Perfection from the sun's more potent ray;
These then, though unbeheld in deep of night,
Shine not in vain. Nor think, though men were none,
That heaven would want spectators, God want praise
Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep,
All these with ceaseless praise his works behold
Both day and night. How often from the steep
Of echoing hill or thicket, have we heard
Celestial voices to the midnight air,
Sole, or responsive each to other's note,
Singing the great Creator! oft in bands
While they keep watch, or nightly rounding walk,
With heavenly touch of instrumental sounds
In full harmonic number joined, their songs
Divide the night and lift our thoughts to Heaven."

Thus talking, hand in hand alone they passed
On to their blissful bower: it was a place
Chosen by the sovran planter, when he framed
All things to Man's delightful use: the roof
Of thickest covert was inwoven shade,
Laurel and myrtle, and what higher grew
Of firm and fragrant leaf; on either side
Acanthus and each odorous bushy shrub
Fenced up the verdant wall; each beauteous flower,
Iris all hues, roses and jessamine,
Reared high their flourished heads between, and wrought
Mosaic; underfoot the violet,
Crocus, and hyacinth, with rich inlay

astrology, were supposed to have power over things on the earth.

688. *Divide the night.* In a Roman camp the night was divided into watches by the sound of trumpets.

698. *all hues*, of all hues.

699. *flourished*, adorned with flowers.—*wrought*, made by their different colors.

701. *inlay*, inlaid work.

Broidered the ground, more colored than with stone
Of costliest emblem: other creature here,
Beast, bird, insect, or worm, durst enter none,
Such was their awe of Man. In shadier bower
More sacred and sequestered, though but feigned,
Pan or Sylvanus never slept, nor Nymph
Nor Faunus haunted. Here, in close recess,
With flowers, garlands, and sweet smelling herbs,
Espousèd Eve decked first her nuptial bed;
And heavenly quires the hymenæan sung,
What day the genial angel to our sire
Brought her, in naked beauty more adorned,
More lovely than Pandora, whom the gods
Endowed with all their gifts, and O too like
In sad event! when to the unwiser son
Of Japhet brought by Hermes she ensnared
Mankind with her fair looks, to be avenged
On him who had stole Jove's authentic fire.

Thus at their shady lodge arrived, both stood,
Both turned, and under open sky adored
The God that made both sky, air, earth, and heaven
Which they beheld, the moon's resplendent globe,
And starry pole: "Thou also mad'st the night,
Maker omnipotent! and thou the day,

703. *emblem*, inlaid or mosaic work

707. *Pan*. See line 266. — *Silvanus* was a rural god, who presided over woods and fields. — *Nymph*. The Nymphs were female divinities, some of whom dwelt in groves and trees.

708. *Faunus* was the god of fields and shepherds.

711. *hymenæan*, nuptial song.

714–719. Prometheus, son of Iapetus or *Japhet*, stole fire from heaven, *Jove's authentic fire*, for the use of mortals. In revenge, Jupiter sent to earth, for the misery of the human race, the first woman, Pandora (all-gift ed), on whom the gods had conferred every charm. *Hermes*, or Mercury, brought her to Epimetheus, *the unwiser son of Japhet*, who, despite the warning of his brother Prometheus, took her to wife. She had brought with her from heaven a box containing all the ills that afflict humanity. When the box was opened, these escaped and spread over the earth, Hope alone remaining. This was the *sad event*, or consequence. — *authentic*, of which he was the author.

Which we in our appointed work employed
Have finished, happy in our mutual help
And mutual love, the crown of all our bliss,
Ordained by thee; and this delicious place
For us too large, where thy abundance wants
Partakers, and uncropt falls to the ground.
But thou hast promised from us two a race
To fill the earth, who shall with us extol
Thy goodness infinite, both when we wake,
And when we seek, as now, thy gift of sleep."

This said unanimous, and other rites
Observing none, but adoration pure
Which God likes best, into their inmost bower
Handed they went; and, eased the putting off
These troublesome disguises which we wear,
Straight side by side were laid; nor turned, I ween,
Adam from his fair spouse, nor Eve the rites
Mysterious of connubial love refused;
Whatever hypocrites austerely talk
Of purity, and place, and innocence,
Defaming as impure what God declares
Pure, and commands to some, leaves free to all.
Our Maker bids increase; who bids abstain
But our destroyer, foe to God and Man?
Hail, wedded love! mysterious law, true source
Of human offspring, sole propriety
In Paradise of all things common else.
By thee adulterous lust was driven from men
Among the bestial herds to range; by thee,
Founded in reason, loyal, just and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known.

731. *uncropt*, ungathered.
735. *thy gift*. "He giveth his beloved sleep" Psalm cxxvii. 2.
739. *handed*, hand in hand.
740. *eased*, spared.
751. *propriety*, property.

Far be it, that I should write thee sin or blame,
Or think thee unbefitting holiest place,
Perpetual fountain of domestic sweets,
Whose bed is undefiled and chaste pronounced,
Present or past, as saints and patriarchs used.
Here Love his golden shafts employs, here lights
His constant lamp, and waves his purple wings,
Reigns here and revels; not in the bought smile
Of harlots, loveless, joyless, unendeared,
Casual fruition; nor in court amours,
Mixed dance, or wanton mask, or midnight ball,
Or serenate, which the starved lover sings
To his proud fair, best quitted with disdain.
These, lulled by nightingales, embracing slept,
And on their naked limbs the flowery roof
Showered roses, which the morn repaired. Sleep on,
Blest pair; and O yet happiest if ye seek
No happier state, and know to know no more!

Now had Night measured with her shadowy cone
Half-way up hill this vast sublunar vault,
And from their ivory port the Cherubim
Forth issuing at the accustomed hour, stood armed
To their night watches in warlike parade,
When Gabriel to his next in power thus spake:

"Uzziel, half these draw off, and coast the south
With strictest watch; these other wheel the north;
Our circuit meets full west." — As flame they part,
Half wheeling to the shield, half to the spear.

739. *serenate*, from the Italian 'serenata," serenade.

776. *shadowy cone*. The shadow of the earth is cone-shaped, the sun being the larger body. This moves as the sun (properly, the earth) moves.

777. *Half way up hill*, half way from the horizon to the zenith. If the day and night were each twelve hours long, this would be half way between sunset and midnight.

779. *port*, gate.

783. *wheel*, move round. — *these other* were under Gabriel himself.

785. *Half wheeling to the shield*

From these, two strong and subtle spirits he called
That near him stood, and gave them thus in charge:

"Ithuriël and Zephon, with winged speed
Search through this garden, leave unsearched no nook
But chiefly where those two fair creatures lodge,
Now laid perhaps asleep, secure of harm.
This evening from the sun's decline arrived
Who tells of some infernal spirit seen
Hitherward bent (who could have thought?), escaped
The bars of Hell, on errand bad no doubt:
Such, where ye find, seize fast and hither bring."

So saying, on he led his radiant files,
Dazzling the moon; these to the bower direct
In search of whom they sought: him there they found,
Squat like a toad, close at the ear of Eve,
Assaying by his devilish art to reach
The organs of her fancy, and with them forge
Illusions as he list, phantasms and dreams;
Or if, inspiring venom, he might taint
The animal spirits that from pure blood arise
Like gentle breaths from rivers pure, thence raise
At least distempered, discontented thoughts,
Vain hopes, vain aims, inordinate desires,
Blown up with high conceits ingendering pride.
Him thus intent Ithuriel with his spear
Touched lightly; for no falsehood can endure
Touch of celestial temper, but returns

or left, shields being worn on the left arm, and *half to the spear*, or right hand, in which the spear was carried.

786. *these*, *these other*, who wheeled to the right. — *subtle*, quick to observe.

791. *secure of*, without anxiety or care on account of; free from the fear of.

793. *Who*, one who. See lines 549–575.

798. *these* (see line 786), these proceeded.

799. *whom*, him whom.

804. *inspiring*, breathing in.

806. *raise*, might raise.

812. *celestial temper*. See 1 285.

Of force to its own likeness ; up he starts,
Discovered and surprised. As when a spark
Lights on a heap of nitrous powder, laid
Fit for the tun some magazine to store
Against a rumored war, the smutty grain
With sudden blaze diffused inflames the air ;
So started up in his own shape the Fiend.
Back stepped those two fair angels, half amazed
So sudden to behold the grisly king ;
Yet thus, unmoved with fear, accost him soon :

" Which of those rebel spirits adjudged to Hell
Com'st thou, escaped thy prison ? and transformed
Why sat'st thou like an enemy in wait,
Here watching at the head of these that sleep ? "

" Know ye not then," said Satan, filled with scorn,
" Know ye not me ? ye knew me once no mate
For you, there sitting where ye durst not soar :
Not to know me argues yourselves unknown,
The lowest of your throng ; or if ye know,
Why ask ye, and superfluous begin
Your message, like to end as much in vain ? "

To whom thus Zephon, answering scorn with scorn :
" Think not, revolted Spirit, thy shape the same,
Or undiminished brightness, to be known
As when thou stood'st in Heaven upright and pure :
That glory then, when thou no more wast good,
Departed from thee, and thou resemblest now
Thy sin and place of doom obscure and foul.
But come ; for thou, be sure, shalt give account

813. *Of force*, of necessity.
816. *Fit for the tun*, ready to be put into casks.
817. *smutty grain*, gunpowder
820. *argues*, proves.
835, 836. Think not thy shape the same, or thy brightness undiminished, so that thou shouldst be known. — This seems the best rendering.

To him who sent us, whose charge is to keep
This place inviolable, and these from harm."

So spake the Cherub; and his grave rebuke,
Severe in youthful beauty, added grace
Invincible: abashed the Devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely; saw, and pined
His loss; but chiefly to find here observed
His lustre visibly impaired; yet seemed
Undaunted. "If I must contend," said he,
"Best with the best, the sender not the sent,
Or all at once; more glory will be won,
Or less be lost." "Thy fear," said Zephon bold,
"Will save us trial what the least can do
Single against thee wicked, and thence weak."

The Fiend replied not, overcome with rage;
But like a proud steed reined went haughty on,
Champing his iron curb: to strive or fly
He held it vain; awe from above had quelled
His heart, not else dismayed. Now drew they nigh
The western point, where those half-rounding guards
Just met, and closing stood in squadron joined,
Awaiting next command. To whom their chief,
Gabriel, from the front thus called aloud:

"O friends, I hear the tread of nimble feet
Hasting this way, and now by glimpse discern
Ithuriel and Zephon through the shade;
And with them comes a third of regal port
But faded splendor wan, who by his gait

849. *chiefly*, chiefly pined.
850. *His lustre*, that his lustre was.
852. It is best to contend; or perhaps let the best contend.
855. *trial*, the trial or trying of.
869. *port*, bearing.

And fierce demeanor seems the Prince of Hell,
Not likely to part hence without contést;
Stand firm, for in his look defiance lours."

He scarce had ended, when those two approached,
And brief related whom they brought, where found,
How busied, in what form and posture couched.

To whom with stern regard thus Gabriel spake:
"Why hast thou, Satan, broke the bounds prescribed
To thy transgressions, and disturbed the charge
Of others, who approve not to transgress
By thy example, but have power and right
To question thy bold entrance on this place;
Employed it seems to violate sleep, and those
Whose dwelling God hath planted here in bliss?"

To whom thus Satan with contemptuous brow:
"Gabriel, thou hadst in Heaven the esteem of wise,
And such I held thee; but this question asked
Puts me in doubt. Lives there who loves his pain?
Who would not, finding way, break loose from Hell,
Though thither doomed? Thou wouldst thyself, no doubt,
And boldly venture to whatever place
Farthest from pain, where thou might'st hope to change
Torment with ease, and soonest recompense
Dole with delight, which in this place I sought;
To thee no reason, who know'st only good,
But evil hast not tried, and wilt object

873. *lours*, lowers.
877. *regard*, look.
880. *approve not*, do not think it right.
886. *hadst the esteem of wise*, wast esteemed wise.
888. *who*, any who.
893. *recompense*, compensate.
894. *Dole*, pain; grief.
895. *To thee no reason*, this is to thee no reason.
896. *wilt object*, wilt thou bring as an objection.

His will who bound us? Let him surer bar
His iron gates, if he intends our stay
In that dark durance. Thus much what was asked
The rest is true, they found me where they say;
But that implies not violence or harm."

Thus he in scorn. The warlike angel moved,
Disdainfully half-smiling, thus replied:
"O loss of one in Heaven to judge of wise,
Since Satan fell! whom folly overthrew,
And now returns him from his prison scaped,
Gravely in doubt whether to hold them wise
Or not, who ask what boldness brought him hither
Unlicensed from his bounds in Hell prescribed;
So wise he judges it to fly from pain
However, and to scape his punishment!
So judge thou still, presumptuous, till the wrath,
Which thou incurr'st by flying, meet thy flight
Sevenfold, and scourge that wisdom back to Hell,
Which taught thee yet no better, that no pain
Can equal anger infinite provoked.
But wherefore thou alone? wherefore with thee
Came not all Hell broke loose? is pain to them
Less pain, less to be fled? or thou than they
Less hardy to endure? Courageous chief!
The first in flight from pain, hadst thou alleged
To thy deserted host this cause of flight,
Thou surely hadst not come sole fugitive."

To which the Fiend thus answered, frowning stern
"Not that I less endure, or shrink from pain,
Insulting angel; well thou know'st I stood

897. Perhaps not interrogative.
899. *what*, for what; in reply to what.
902. *moved*, stirred in spirit; excited.
904. *of wise*, who are wise
911. *However*, in any way whatever.
916 *equal*, be equal to.

Thy fiercest, when in battle to thy aid
The blasting volleyed thunder made all speed,
And seconded thy else not dreaded spear.
But still thy words at random, as before,
Argue thy inexperience what behooves,
From hard assays and ill successes past,
A faithful leader, not to hazard all
Through ways of danger by himself untried.
I therefore, I alone, first undertook
To wing the desolate abyss, and spy
This new created world, whereof in Hell
Fame is not silent, here in hope to find
Better abode, and my afflicted Powers
To settle here on earth, or in mid-air;
Though for possession put to try once more
What thou and thy gay legions dare against;
Whose easier business were to serve their Lord
High up in Heaven, with songs to hymn his throne,
And practised distances to cringe, not fight."

To whom the warrior angel soon replied:
"To say and straight unsay, pretending first
Wise to fly pain, professing next the spy,
Argues no leader, but a liar traced,
Satan! and couldst thou faithful add? O name,
O sacred name of faithfulness profaned!
Faithful to whom? to thy rebellious crew?
Army of fiends, fit body to fit head!
Was this your discipline and faith engaged,

927. *Thy fiercest*, thy fiercest attack; the fiercest thou couldst do.
931. *Argue*. See line 830. — *what*, of what.
935. *I alone*. See II. 420–457.
939. *Powers*. See I. 128, 186.
941. *put*, put to it; forced; we should be forced.
942. *gay*, bright; fine. — *dare against*, dare to attempt against us.
943. *were*, would be.
945. *And practised distances*, such distances as courtiers practise in their obeisances. — *with* seems to govern *distances*
948. *Wise*, that it is wise.
949. *traced*, tracked; found out; clearly shown.

Your military obedience, to dissolve
Allegiance to the acknowledged power supreme?
And thou, sly hypocrite, who now wouldst seem
Patron of liberty, who more than thou
Once fawned and cringed, and servilely adored
Heaven's awful monarch? wherefore, but in hope
To dispossess him, and thyself to reign?
But mark what I arreed thee now — Avaunt!
Fly thither whence thou fledd'st: if from this hour
Within these hallowed limits thou appear,
Back to the infernal pit I drag thee chained,
And seal thee so, as henceforth not to scorn
The facile gates of Hell, too slightly barred."

So threatened he; but Satan to no threats
Gave heed, but waxing more in rage replied:

"Then when I am thy captive talk of chains,
Proud limitary Cherub! but ere then
Far heavier load thyself expect to feel
From my prevailing arm, though Heaven's king
Ride on thy wings, and thou with thy compeers,
Used to the yoke, draw'st his triumphant wheels
In progress through the road of Heaven star-paved."

While thus he spake, the angelic squadron bright
Turned fiery red, sharpening in moonèd horns
Their phalanx, and began to hem him round
With ported spears, as thick as when a field
Of Ceres ripe for harvest waving bends
Her bearded groves of ears which way the wind

962. *arreed*, direct; appoint.
966. *seal*. See Revelation xx. 3.
967. *facile*, easy to be opened.
971. *limitary*, set to guard the limits
978. *in mooned horns*, in the form of a crescent, like the new moon.
980. *ported*, borne with their points towards him.
981. *Ceres* (see line 271) was the goddess of agriculture.

Sways them; the careful ploughman doubting stands,
Lest on the threshing-floor his hopeful sheaves
Prove chaff. On the other side, Satan alarmed,
Collecting all his might, dilated stood,
Like Teneriffe or Atlas unremoved:
His stature reached the sky, and on his crest
Sat horror plumed; nor wanted in his grasp
What seemed both spear and shield. Now dreadful deeds
Might have ensued, nor only Paradise
In this commotion, but the starry cope
Of heaven perhaps, or all the elements
At least had gone to wrack, disturbed and torn
With violence of this conflict, had not soon
The Eternal, to prevent such horrid fray,
Hung forth in heaven his golden scales, yet seen
Betwixt Astræa and the Scorpion sign,
Wherein all things created first he weighed,
The pendulous round earth with balanced air
In counterpoise, now ponders all events,
Battles and realms: in these he put two weights,
The sequel each of parting and of fight;
The latter quick up flew and kicked the beam,
Which Gabriel spying thus bespake the Fiend:

"Satan, I know thy strength, and thou know'st mine,

985 *alarmed*, roused.

987. *Teneriffe* is a high peak of one of the Canary Islands. *Atlas* is a range of mountains in the north of Africa.—*unremoved*, immovable.

989. *wanted*, was wanting.

997. *his golden scales, yet seen.* The sign Libra, or the Balance, between Virgo and Scorpio.

998. *Astræa* was the goddess of justice, who, when men became depraved, was removed from earth to heaven, where she shines as the constellation Virgo.

999. *first he weighed.* "Weighed the mountains in scales, and the hills in a balance." Isaiah xl. 12.

1001. *In counterpoise*, weighed against each other. — *now ponders*, and now weighs.

1003. *The sequel*, as showing the consequence or event.

Neither our own, but given; what folly then
To boast what arms can do! since thine no more
Than Heaven permits, nor mine, though doubled now
To trample thee as mire: for proof look up,
And read thy lot in yon celestial sign,
Where thou art weighed, and shown how light, how weak,
If thou resist." The Fiend looked up, and knew
His mounted scale aloft: nor more; but fled
Murmuring, and with him fled the shades of night.

1008. *Since thine*, since thy strength can do.
1009. *nor mine*, nor can mine. — *though*, though it were.
1010. *trample thee as mire*. See Isaiah x. 6.
1012. *Where thou art weighed*, "Thou art weighed in the balances, and art found wanting." Dan. v. 27.
1014. *nor more*, nor looked more, or for more.

BOOK V

THE ARGUMENT.

MORNING approached, Eve relates to Adam her troublesome dream he likes it not, yet comforts her. They come forth to their day-labors; their morning hymn at the door of their bower. God, to render man inexcusable, sends Raphael to admonish him of his obedience; of his free estate; of his enemy near at hand, who he is, and why his enemy; and whatever else may avail Adam to know. Raphael comes down to Paradise; his appearance described; his coming discerned by Adam afar off sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table. Raphael performs his message, minds Adam of his state and of his enemy; relates, at Adam's request, who that enemy is, and how he came to be so, beginning from his first revolt in Heaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him, persuading all but only Abdiel, a seraph, who in argument dissuades and opposes him then forsakes him.

Now Morn, her rosy steps in the eastern clime
Advancing, sowed the earth with orient pearl,
When Adam waked, so customed, for his sleep
Was aery light, from pure digestion bred
And temperate vapors bland, which the only sound
Of leaves and fuming rills, Aurora's fan,
Lightly dispersed, and the shrill matin song

1. *Morn.* Aurora, the goddess of the morning, announced the coming of the sun, and opened the gates of heaven with her rosy fingers. The stars fled before her as she scattered the dew, *orient pearl*

3. *so customed*, as was his custom.

5. *which*, referring to *sleep*. — *the only sound*, the sound alone.

6. *fuming*, steaming with vapor. — *Aurora's fan*, the morning breeze, implied in *sound*.

Of birds on every bough: so much the more
His wonder was to find unwakened Eve
With tresses discomposed and glowing cheek,
As through unquiet rest: he, on his side
Leaning half raised, with looks of cordial love
Hung over her enamored, and beheld
Beauty, which, whether waking or asleep,
Shot forth peculiar graces; then, with voice
Mild as when Zephyrus on Flora breathes,
Her hand soft touching, whispered thus: "Awake,
My fairest, my espoused, my latest found,
Heaven's last best gift, my ever new delight,
Awake! the morning shines, and the fresh field
Calls us; we lose the prime, to mark how spring
Our tended plants, how blows the citron grove,
What drops the myrrh and what the balmy reed,
How Nature paints her colors, how the bee
Sits on the bloom extracting liquid sweet."

Such whispering waked her, but with startled eye
On Adam, whom embracing, thus she spake:

"O sole in whom my thoughts find all repose,
My glory, my perfection, glad I see
Thy face, and morn returned; for I this night
(Such night till this I never passed) have dreamed,
If dreamed, not, as I oft am wont, of thee,
Works of day past, or morrow's next design,
But of offence and trouble, which my mind
Knew never till this irksome night. Methought
Close at mine ear one called me forth to walk
With gentle voice; I thought it thine: it said,
Why sleep'st thou, Eve? now is the pleasant time,

16. *Zephyrus.* See IV. 329. — *Flora* was the goddess of flowers and spring.

21. *prime*, earliest morning.

23. *balmy*, bearing balm or balsam.

The cool, the silent, save where silence yields
To the night-warbling bird, that now awake
Tunes sweetest his love-labored song; now reigns
Full orbed the moon and with more pleasing light
Shadowy sets off the face of things; in vain,
If none regard: heaven wakes with all his eyes,
Whom to behold but thee, Nature's desire?
In whose sight all things joy, with ravishment
Attracted by thy beauty still to gaze.'
I rose as at thy call, but found thee not;
To find thee I directed then my walk;
And on, methought, alone I passed through ways
That brought me on a sudden to the tree
Of interdicted knowledge: fair it seemed,
Much fairer to my fancy than by day;
And, as I wondering looked, beside it stood
One shaped and winged like one of those from Heaven
By us oft seen: his dewy locks distilled
Ambrosia; on that tree he also gazed;
And, 'O fair plant,' said he, 'with fruit surcharged,
Deigns none to ease thy load and taste thy sweet,
Nor God, nor man? is knowledge so despised?
Or envy, or what reserve forbids to taste?
Forbid who will, none shall from me withhold
Longer thy offered good, why else set here?'
This said, he paused not, but with venturous arm
He plucked, he tasted; me damp horror chilled
At such bold words vouched with a deed so bold;
But he thus, overjoyed: 'O fruit divine,
Sweet of thyself, but much more sweet thus cropt,
Forbidden here, it seems, as only fit
For gods, yet able to make gods of men;
And why not gods of men, since good, the more

52. *interdicted*, forbidden. See Genesis ii. 16, 17.
61. Does either envy or some reserve forbid to taste?
66. *vouched*, supported; followed up

Communicated, more abundant grows,
The author not impaired, but honored more?
Here, happy creature, fair angelic Eve,
Partake thou also; happy though thou art,
Happier thou mayst be, worthier canst not be;
Taste this, and be henceforth among the gods,
Thyself a goddess, not to earth confined,
But sometimes in the air, as we, sometimes
Ascend to Heaven, by merit thine, and see
What life the gods live there, and such live thou.'
So saying, he drew nigh, and to me held,
Even to my mouth of that same fruit held part
Which he had plucked; the pleasant savory smell
So quickened appetite, that I, methought,
Could not but taste. Forthwith up to the clouds
With him I flew, and underneath beheld
The earth outstretched immense, a prospect wide
And various; wondering at my flight and change
To this high exaltation, suddenly
My guide was gone, and I, methought, sunk down
And fell asleep; but O how glad I waked
To find this but a dream!" Thus Eve her night
Related, and thus Adam answered sad:

"Best image of myself and dearer half,
The trouble of thy thoughts this night in sleep
Affects me equally; nor can I like
This uncouth dream, of evil sprung I fear;
Yet evil whence? in thee can harbor none,
Created pure. But know that in the soul
Are many lesser faculties that serve
Reason as chief; among these Fancy next
Her office holds; of all external things,
Which the five watchful senses represent,

90. *by merit thine*, which thou deservest. See II. 5.
81. *such*, such life.
98. *uncouth*, strange.

She forms imaginations, aery shapes,
Which Reason joining or disjoining frames
All what we affirm or what deny, and call
Our knowledge or opinion; then retires
Into her private cell when Nature rests.
Oft in her absence mimic Fancy wakes
To imitate her; but, misjoining shapes,
Wild work produces oft, and most in dreams,
Ill matching words and deeds long past or late.
Some such resemblances methinks I find
Of our last evening's talk in this thy dream,
But with addition strange; yet be not sad:
Evil into the mind of God or man
May come and go, so unapproved, and leave
No spot or blame behind; which gives me hope
That what in sleep thou didst abhor to dream
Waking thou never wilt consent to do.
Be not disheartened then, nor cloud those looks
That wont to be more cheerful and serene
Than when fair morning first smiles on the world;
And let us to our fresh employments rise
Among the groves, the fountains, and the flowers
That open now their choicest bosomed smells,
Reserved from night, and kept for thee in store."

So cheered he his fair spouse, and she was cheered;
But silently a gentle tear let fall
From either eye, and wiped them with her hair;
Two other precious drops that ready stood,
Each in their crystal sluice, he ere they fell
Kissed as the gracious signs of sweet remorse
And pious awe that feared to have offended.

So all was cleared, and to the field they haste.

107. *All what*, all things whatsoever that.
118. *so*, so it be.
134. *remorse*, compunction; sorrow.
136. *cleared*, made clear; explained.

But first, from under shady arborous roof
Soon as they forth were come to open sight
Of day-spring and the sun (who scarce up-risen,
With wheels yet hovering o'er the ocean brim,
Shot parallel to the earth his dewy ray,
Discovering in wide landscape all the east
Of Paradise and Eden's happy plains),
Lowly they bowed adoring, and began
Their orisons, each morning duly paid
In various style; for neither various style
Nor holy rapture wanted they to praise
Their Maker, in fit strains pronounced or sung
Unmeditated, such prompt eloquence
Flowed from their lips, in prose or numerous verse,
More tunable than needed lute or harp
To add more sweetness; and they thus began:

"These are thy glorious works, Parent of good,
Almighty! thine this universal frame,
Thus wondrous fair; thyself how wondrous then!
Unspeakable, who sitt'st above these heavens,
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power divine.
Speak, ye who best can tell, ye sons of light,
Angels; for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing; ye in Heaven.
On earth join all ye creatures, to extol
Him first, him last, him midst, and without end.
Fairest of stars, last in the train of night,

137. *arborous roof.* See IV. 690-697.

140. *wheels.* Phœbus, the Sun, was represented by the ancients as rising from *the ocean brim* and driving his chariot over the vault of heaven.

142. *Discovering*, making visible; opening to the view.

147. *wanted they*, were they wanting in, or unprovided with.

148. *pronounced*, spoken.

150. *numerous*, flowing in numbers or numbered syllables.

156. *Unspeakable*, not to be described by words.

163. *circle*, surround.

If better thou belong not to the dawn,
Sure pledge of day, that crown'st the smiling morn
With thy bright circlet, praise him in thy sphere
While day arises, that sweet hour of prime.
Thou sun, of this great world both eye and soul,
Acknowledge him thy greater; sound his praise
In thy eternal course, both when thou climb'st,
And when high noon hast gained, and when thou fall'st.
Moon, that now meet'st the orient sun, now fly'st,
With the fixed stars, fixed in their orb that flies;
And ye five other wandering fires, that move
In mystic dance not without song, resound
His praise, who out of darkness called up light.
Air and ye elements, the eldest birth
Of Nature's womb, that in quaternion run
Perpetual circle, multiform, and mix
And nourish all things, let your ceaseless change
Vary to our great Maker still new praise.
Ye mists and exhalations, that now rise
From hill or steaming lake, dusky or gray,

167. *better*, rather.

170. *prime*. See line 21. The Prime is the early morning service in the Roman church.

175. *now meet'st the orient sun, now fly'st*. At new moon, the moon rises with or *meets* the sun; from new to full, she may be said to *fly* from the sun; from all, when she is opposite to the sun, to new, she seems to approach him.

176. *With*, together with; as well as, referring to *resound*.—*fixed in their orb that flies*. It was the notion of the ancient astronomers that the stars were fixed in a crystal sphere, the motion of which brought these bodies into different situations with regard to the Earth, which was supposed to be the centre of this and the other spheres.

177. *five other wandering fires*. The planets are so called from a Greek word meaning to wander, because they change their places with regard to the fixed stars, among which they seem to wander. In Milton's time, only five of these, besides the Earth, were known. They were Mercury, Venus, Mars, Jupiter, and Saturn.

178. *not without song*. It was supposed by some of the ancients, that the harmonious movements of the heavenly bodies produced sweet sounds, which they called the Music of the Spheres.

181. *that in quaternion*, that, four in number, run a *perpetual circle*, one element mingling with, or, as it were, changing into another.

Till the sun paint your fleecy skirts with gold,
In honor to the world's great Author rise,
Whether to deck with clouds the uncolored sky
Or wet the thirsty earth with falling showers,
Rising or falling, still advance his praise.
His praise, ye winds, that from four quarters blow,
Breathe soft or loud; and wave your tops, ye pines,
With every plant, in sign of worship wave.
Fountains, and ye that warble, as ye flow,
Melodious murmurs, warbling tune his praise.
Join voices, all ye living souls; ye birds,
That singing up to Heaven-gate ascend,
Bear on your wings and in your notes his praise.
Ye that in waters glide, and ye that walk
The earth and stately tread or lowly creep,
Witness if I be silent, morn or even,
To hill or valley, fountain or fresh shade,
Made vocal by my song and taught his praise.
Hail, universal Lord, be bounteous still
To give us only good; and, if the night
Have gathered aught of evil, or concealed,
Disperse it, as now light dispels the dark!"

So prayed they innocent, and to their thoughts
Firm peace recovered soon and wonted calm.
On to their morning's rural work they haste
Among sweet dews and flowers, where any row
Of fruit trees over-woody reached too far
Their pampered boughs, and needed hands to check
Fruitless embraces: or they led the vine
To wed her elm; she spoused about him twines
Her marriageable arms, and with her brings
Her dower, the adopted clusters, to adorn
His barren leaves. Them thus employed beheld

189. *uncolored*, without variety of color.

207. *Have gathered or concealed aught of evil.*

With pity Heaven's high king, and to him called
Raphael, the sociable spirit, that deigned
To travel with Tobias, and secured
His marriage with the seven-times wedded maid.

"Raphael," said he, "thou hear'st what stir on Earth
Satan, from Hell scaped through the darksome gulf,
Hath raised in Paradise, and how disturbed
This night the human pair, how he designs
In them at once to ruin all mankind.
Go therefore, half this day as friend with friend
Converse with Adam, in what bower or shade
Thou find'st him, from the heat of noon retired
To respite his day-labor with repast
Or with repose; and such discourse bring on
As may advise him of his happy state,
Happiness in his power left free to will,
Left to his own free will, his will though free
Yet mutable; whence warn him to beware
He swerve not, too secure: tell him withal
His danger, and from whom; what enemy,
Late fallen himself from Heaven, is plotting now
The fall of others from like state of bliss;
By violence? no, for that shall be withstood;
But by deceit and lies: this let him know,
Lest wilfully transgressing he pretend
Surprisal, unadmonished, unforewarned."

So spake the eternal Father, and fulfilled
All justice: nor delayed the winged saint

221–223. In the book of Tobit the angel Raphael is described as the companion of Tobias, travelling with him into Media and instructing him how to drive away the evil spirit, that he might marry the *seven-times wedded maid.* See IV. 168–171.

226. *disturbed*, hath disturbed
230. *what*, whatever.
234. *advise*, inform.
238. *secure* See II. 399
245. *surprisal*, to have been taken by surprise.

After his charge received; but from among
Thousand celestial Ardors, where he stood
Veiled with his gorgeous wings, up springing light,
Flew through the midst of Heaven; the angelic quires,
On each hand parting, to his speed gave way
Through all the empyreal road; till at the gate
Of Heaven arrived, the gate self-opened wide,
On golden hinges turning, as by work
Divine the sovran architect had framed.
From hence (no cloud, or, to obstruct his sight,
Star interposed, however small) he sees,
Not unconform to other shining globes,
Earth, and the garden of God, with cedars crowned
Above all hills: as when by night the glass
Of Galileo, less assured, observes
Imagined lands and regions in the moon;
Or pilot from amidst the Cyclades
Delos or Samos first appearing kens,
A cloudy spot. Down thither prone in flight
He speeds, and through the vast ethereal sky
Sails between worlds and worlds, with steady wing,
Now on the polar winds, then with quick fan
Winnows the buxom air; till, within soar
Of towering eagles, to all the fowls he seems
A phœnix, gazed by all, as that sole bird,

249. *Ardors*, bright spirits; seraphim.

250. *Veiled with his gorgeous wings*. "Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Isaiah vi. 2.

251. *quires*. See V. 711.

259. *unconform*, unlike in form.

261. *the glass of Galileo*. See I. 287-291.

262. *assured*, certain.

264. *the Cyclades* are a group of islands in the Ægean Sea or Archipelago, east of Greece. They lie around Delos, the most important of them. *Samos* is farther to the east than the Cyclades, on the coast of Asia Minor.

265. *kens*, sees at a distance; descries.

270. *Winnows*, beats.—*buxom* See II. 842.—*within soar*, having descended to the region to which *towering eagles* soar.

272-274. The *phœnix* was, according to the ancient story,

When to enshrine his reliques in the Sun's
Bright temple, to Egyptian Thebes he flies.
At once on the eastern cliff of Paradise
He lights, and to his proper shape returns,
A seraph winged: six wings he wore to shade
His lineaments divine; the pair that clad
Each shoulder broad came mantling o'er his breast
With regal ornament; the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold
And colors dipped in heaven; the third his feet
Shadowed from either heel with feathered mail,
Sky-tinctured grain. Like Maia's son he stood,
And shook his plumes, that heavenly fragrance filled
The circuit wide. Straight knew him all the bands
Of angels under watch, and to his state
And to his message high in honor rise,
For on some message high they guessed him bound.
Their glittering tents he passed, and now is come
Into the blissful field, through groves of myrrh,
And flowering odors, cassia, nard, and balm,
A wilderness of sweets; for Nature here
Wantoned as in her prime, and played at will
Her virgin fancies, pouring forth more sweet,
Wild above rule or art, enormous bliss.
Him, through the spicy forest onward come,
Adam discerned, as in the door he sat

bird that, after having lived five hundred years, built for itself a funeral pile of cinnamon, spikenard, and myrrh. As it drew its last breath, a young Phœnix sprang from its ashes, to live another five hundred years, and then die in like manner. Thus it was *that sole bird*. The young bird carried the nest which contained the ashes of its parent, *his reliques*, to Egypt, there *to enshrine* it in the Temple of the Sun.

277–285. See line 250

278. *lineaments*, form as described or marked by lines.

281. *zone*, girdle.

284. *with feathered mail*, covered with feathers overlapping each other like plates of armor.

285. *Sky-tinctured grain*, tinged with the grain or color of the sky. —*Maia's son*, Mercury, the messenger of the gods, whose feet were winged. See III. 603.

289. *in*, in sign of.

297. *enormous*, beyond or without measure.

Of his cool bower, while now the mounted sun
Shot down direct his fervid rays to warm
Earth's inmost womb, more warmth than Adam needs;
And Eve within due at her hour prepared
For dinner savory fruits, of taste to please
True appetite, and not disrelish thirst
Of nectarous draughts between, from milky stream,
Berry or grape; to whom thus Adam called:

"Haste hither, Eve, and, worth thy sight, behold
Eastward among those trees what glorious shape
Comes this way moving, seems another morn
Risen on mid-noon; some great behest from Heaven
To us perhaps he brings, and will vouchsafe
This day to be our guest. But go with speed,
And what thy stores contain bring forth, and pour
Abundance, fit to honor and receive
Our heavenly stranger: well we may afford
Our givers their own gifts, and large bestow
From large bestowed, where Nature multiplies
Her fertile growth, and by disburdening grows
More fruitful, which instructs us not to spare."

To whom thus Eve: "Adam, earth's hallowed mould,
Of God inspired! small store will serve where store
All seasons ripe for use hangs on the stalk;
Save what by frugal storing firmness gains
To nourish, and superfluous moist consumes.
But I will haste, and from each bough and brake,
Each plant and juiciest gourd, will pluck such choice
To entertain our angel guest, as he
Beholding shall confess, that here on Earth
God hath dispensed his bounties as in Heaven."

308. *due*, punctual.
310. *seems*, that seems.
311. *behest*, command.
321. See Genesis ii. 7.
323. *as*, that.

So saying, with despatchful looks in haste
She turns, on hospitable thoughts intent
What choice to choose for delicacy best,
What order so contrived as not to mix
Tastes, not well joined, inelegant, but bring
Taste after taste upheld with kindliest change
Bestirs her then, and from each tender stalk
Whatever Earth, all bearing mother, yields
In India East or West, or middle shore,
In Pontus or the Punic coast, or where
Alcinöüs reigned, fruit of all kinds, in coat
Rough or smooth rined, or bearded husk, or shell,
She gathers, tribute large, and on the board
Heaps with unsparing hand: for drink the grape
She crushes, inoffensive must, and meathes
From many a berry, and from sweet kernels pressed
She tempers dulcet creams; nor these to hold
Wants her fit vessels pure: then strews the ground
With rose and odors from the shrub unfumed.

Meanwhile our primitive great sire, to meet
His godlike guest, walks forth, without more train
Accompanied than with his own complete
Perfections; in himself was all his state,

333. *What choice*, her thought was, *what choice*.

335. *not well joined, inelegant*, if not well joined or mixed after careful selection, then not pleasing.

339. *middle shore*, what lies between.

340. *Pontus* was in the northern part of Asia Minor. — *the Punic coast* was the coast of Carthage, in the north of Africa.

341. *where Alcinous reigned*. Alcinous was the ruler of the Phæacians, who entertained Ulysses in his island of Scheria, on the west of Greece, as related by Homer in the Odyssey. For the scanning of this line, see note on III. 36. Here the second foot consists of three syllables.

342. *Rough or smooth rined* or rinded, having a rough or smooth rind.

345. *must*, new wine pressed from the grape, but not fermented; therefore *inoffensive*, without intoxicating qualities. — *meathes*, meads.

347. *tempers*, suitably prepares.

348. *Wants her*, has she any lack of.

349. *unfumed*, giving forth its fragrance without being burned like incense.

More solemn than the tedious pomp that waits
On princes, when their rich retinue long
Of horses led and grooms besmeared with gold
Dazzles the crowd, and sets them all agape.
Nearer his presence Adam, though not awed,
Yet with submiss approach and reverence meek,
As to a superior nature, bowing low,
Thus said: "Native of Heaven! for other place
None can than Heaven such glorious shape contain,
Since, by descending from the thrones above,
Those happy places thou hast deigned awhile
To want and honor these, vouchsafe with us
Two only, who yet by sovran gift possess
This spacious ground, in yonder shady bower
To rest, and what the garden choicest bears
To sit and taste, till this meridian heat
Be over, and the sun more cool decline."

Whom thus the angelic Virtue answered mild:
"Adam, I therefore came; nor art thou such
Created, or such place hast here to dwell,
As may not oft invite, though spirits of Heaven,
To visit thee: lead on then where thy bower
O'ershades; for these midhours, till evening rise,
I have at will." So to the sylvan lodge
They came, that like Pomona's arbor smiled
With flowerets decked and fragrant smells; but Eve
Undecked save with herself, more lovely fair
Than wood-nymph or the fairest goddess feigned
Of three that in Mount Ida naked strove,

358. *Nearer*, when nearer to.
359. *submiss*, submissive.
365. *To want*, to be without; to leave.
371. *Virtue*. See II. 311.
374. *though spirits*, even spirits.
378. *Pomona* presided over fruit and its culture.
382. *three*. Juno, Minerva, and Venus each claimed the prize of beauty. Jupiter sent them to *Mount Ida*, where Paris, son of Priam king of Troy, was tending his flocks. He adjudged the prize to Venus. *the fairest goddess feigned*. His decision was called the Judgment of Paris.

Stood to entertain her guest from Heaven: no veil
She needed, virtue-proof; no thought infirm
Altered her cheek. On whom the angel *Hail!*
Bestowed, the holy salutation used
Long after to blest Mary, second Eve:
"Hail, mother of mankind, whose fruitful womb
Shall fill the world more numerous with thy sons,
Than with these various fruits the trees of God
Have heaped this table!" Raised of grassy turf
Their table was, and mossy seats had round,
And on her ample square from side to side
All autumn piled, though spring and autumn here
Danced hand in hand. Awhile discourse they hold
(No fear lest dinner cool), when thus began
Our author: "Heavenly stranger, please to taste
These bounties, which our nourisher, from whom
All perfect good unmeasured out descends
To us for food and for delight, hath caused
The earth to yield; unsavory food perhaps
To spiritual natures; only this I know,
That one celestial Father gives to all."

To whom the angel: "Therefore what he gives
(Whose praise be ever sung!) to man in part
Spiritual, may of purest spirits be found
No ingrateful food: and food alike those pure
Intelligential substances require,
As doth your rational; and both contain
Within them every lower faculty
Of sense, whereby they hear, see, smell, touch, taste;

384. *virtue-proof*, strong or safe in virtue.
386. *the holy salutation*. 'And the angel came in unto her, and said, Hail, thou that art highly favored.'' Luke i. 28.
392. *round* is an adverb.
393. *her*, its.
394. *piled*, had *all autumn*, the fruits of autumn, *piled*.
397. *Our author*, him from whom we derive our origin; our first ancestor.
406. *of*, by.
407. *ingrateful*, unpleasing.
409. *rational*, rational substance.

Tasting concoct, digest, assimilate,
And corporeal to incorporeal turn.
For know, whatever was created needs
To be sustained and fed; of elements
The grosser feeds the purer, earth the sea,
Earth and the sea feed air, the air those fires
Ethereal, and as lowest first the moon;
Whence in her visage round those spots, unpurged
Vapors not yet into her substance turned,
Nor doth the moon no nourishment exhale
From her moist continent to higher orbs.
The sun, that light imparts to all, receives
From all his alimental recompense
In humid exhalations, and at even
Sups with the ocean. Though in Heaven the trees
Of life ambrosial fruitage bear, and vines
Yield nectar; though from off the boughs each morn
We brush mellifluous dews, and find the ground
Covered with pearly grain: yet God hath here
Varied his bounty so with new delights,
As may compare with Heaven; and to taste
Think not I shall be nice." So down they sat,
And to their viands fell; nor seemingly
The angel, nor in mist, the common gloss
Of theologians, but with keen despatch
Of real hunger, and concoctive heat
To transubstantiate; what redounds transpires
Through spirits with ease; nor wonder, if by fire

419. *unpurged*, which are unpurged, or not yet cleared. The word, if this punctuation is correct, agrees with *vapors*.

423. See line 548.

426. *Sups with the ocean*, because he seems to descend into it.

430. *pearly grain*, manna, called in Psalm lxxviii. "angels' food." See Exodus xvi. 14.

433. *nice*, over-nice; fastidious.

434. *seemingly*, only in appearance.

437. *concoctive*, having digestive power.

438. *transubstantiate*, change into his substance. — *what redounds*, what is redundant or superfluous. — *transpires*, is exhaled, as if through pores.

439. *nor wonder*, nor is it wonder.

Of sooty coal the empiric alchemist
Can turn, or holds it possible to turn,
Metals of drossiest ore to perfect gold
As from the mine. Meanwhile at table Eve
Ministered naked, and their flowing cups
With pleasant liquors crowned. O innocence
Deserving Paradise! if ever, then,
Then had the sons of God excuse to have been
Enamored at that sight; but in those hearts
Love unlibidinous reigned, nor jealousy
Was understood, the injured lover's hell.

Thus when with meats and drink they had sufficed,
Not burdened nature, sudden mind arose
In Adam not to let the occasion pass,
Given him by this great conference, to know
Of things above his world, and of their being
Who dwell in Heaven, whose excellence he saw
Transcend his own so far, whose radiant forms
Divine effulgence, whose high power so far
Exceeded human, and his wary speech
Thus to the empyreal minister he framed:

"Inhabitant with God, now know I well
Thy favor, in this honor done to man,
Under whose lowly roof thou hast vouchsafed
To enter, and these earthly fruits to taste,
Food not of angels, yet accepted so,
As that more willingly thou couldst not seem
At Heaven's high feasts to have fed: yet what compare?"

440. *empiric*, devoted to experiments. The chemists of former times sought to change other metals into gold.

453. *occasion*. See I. 178.

454. *this great conference*, this opportunity of conferring with so great a being on matters so high.

458. If *forms* be considered as one of the subjects of *exceeded*, *effulgence* is in apposition with it.

467 *yet what compare*, yet how can *these earthly fruits* be compared to the food of angels

To whom the wingèd Hierarch replied:
"O Adam, one almighty is, from whom
All things proceed, and up to him return,
If not depraved from good, created all
Such to perfection, one first matter all,
Endued with various forms, various degrees
Of substance, and, in things that live, of life;
But more refined, more spiritous, and pure,
As nearer to him placed or nearer tending,
Each in their several active spheres assigned,
Till body up to spirit work, in bounds
Proportioned to each kind. So from the root
Springs lighter the green stalk, from thence the leaves
More aery, last the bright consummate flower
Spirits odorous breathes: flowers and their fruit,
Man's nourishment, by gradual scale sublimed,
To vital spirits aspire, to animal,
To intellectual; give both life and sense,
Fancy and understanding; whence the soul
Reason receives, and reason is her being,
Discursive or intuitive; discourse
Is oftest yours, the latter most is ours,
Differing but in degree, of kind the same.
Wonder not, then, what God for you saw good
If I refuse not, but convert, as you,
To proper substance: time may come, when men
With angels may participate, and find
No inconvenient diet, nor too light fare;

468. *Hierarch*, chief of a sacred order; here, chief seraph.
472. *such*, good.—*to perfection*, that they might go on to perfection.—*one first matter*, of the same original substance.
475. *spiritous*, like spirit.
481. *consummate*, perfected.
482. *by gradual scale*, from one step to another.
488. *sublimed*, exalted; improved.
488. *Discursive or intuitive*, whether reached as by mortals through the medium of *discourse* or process of reasoning, or at once apprehended by the mind as by superior beings.
495. *inconvenient*, unsuitable.

And from these corporal nutriments perhaps
Your bodies may at last turn all to spirit,
Improved by tract of time, and winged ascend
Ethereal, as we, or may at choice
Here or in heavenly Paradises dwell;
If ye be found obedient, and retain
Unalterably firm his love entire,
Whose progeny you are. Meanwhile enjoy
Your fill what happiness this happy state
Can comprehend, incapable of more."

To whom the patriarch of mankind replied:
"O favorable Spirit, propitious guest,
Well hast thou taught the way that might direct
Our knowledge, and the scale of nature set
From centre to circumference; whereon,
In contemplation of created things,
By steps we may ascend to God. But say,
What meant that caution joined, 'If ye be found
Obedient'? can we want obedience then
To him, or possibly his love desert,
Who formed us from the dust, and placed us here,
Full to the utmost measure of what bliss
Human desires can seek or apprehend?"

To whom the angel: "Son of Heaven and Earth,
Attend! That thou art happy, owe to God;
That thou continu'st such, owe to thyself,
That is, to thy obedience; therein stand.
This was that caution given thee; be advised.
God made thee perfect, not immutable;
And good he made thee, but to persevere
He left it in thy power, ordained thy will

498. *tract*, extent; continued duration.
504. *what happiness*, of all the happiness which.
514. *want*, be wanting in.

By nature free, not overruled by fate
Inextricable, or strict necessity:
Our voluntary service he requires,
Not our necessitated; such with him
Finds no acceptance, nor can find; for how
Can hearts not free be tried whether they serve
Willing or no, who will but what they must
By destiny, and can no other choose?
Myself and all the angelic host that stand
In sight of God enthroned our happy state
Hold, as you yours, while our obedience holds;
On other surety none; freely we serve,
Because we freely love, as in our will
To love or not; in this we stand or fall:
And some are fallen, to disobedience fallen,
And so from Heaven to deepest Hell; O fall
From what high state of bliss into what woe!"

To whom our great progenitor: "Thy words
Attentive, and with more delighted ear,
Divine instructor, I have heard, than when
Cherubic songs by night from neighboring hills
Aerial music send: nor knew I not
To be both will and deed created free;
Yet that we never shall forget to love
Our Maker, and obey him whose command
Single is yet so just, my constant thoughts
Assured me, and still assure: though what thou tell'st
Hath passed in Heaven, some doubt within me move
But more desire to hear, if thou consent,
The full relation, which must needs be strange,
Worthy of sacred silence to be heard;

529. *as in our will*, it being in our will.
547. *Cherubic songs*. See IV. 680–688.
548. *nor knew I not*, and knew.
549. *To be*, myself to be; that I was.

And we have yet large day, for scarce the sun
Hath finished half his journey, and scarce begins
His other half in the great zone of heaven.

Thus Adam made request; and Raphaël,
After short pause assenting, thus began:

"High matter thou enjoin'st me, O prime of men,
Sad task and hard; for how shall I relate
To human sense the invisible exploits
Of warring spirits? how, without remorse,
The ruin of so many glorious once,
And perfect while they stood? how, last, unfold
The secrets of another world, perhaps
Not lawful to reveal? yet for thy good
This is dispensed; and what surmounts the reach
Of human sense, I shall delineate so,
By likening spiritual to corporal forms,
As may express them best; though what if Earth
Be but the shadow of Heaven, and things therein
Each to other like, more than on Earth is thought?
As yet this world was not, and Chaos wild
Reigned where these heavens now roll, where Earth now rests
Upon her centre poised; when, on a day
(For time, though in eternity, applied
To motion, measures all things durable
By present, past, and future), on such day
As Heaven's great year brings forth, the empyreal host
Of angels, by imperial summons called,
Innumerable before the Almighty's throne
Forthwith from all the ends of Heaven appeared,
Under their hierarchs in orders bright:

567. *remorse.* See line 134.
571. *dispensed*, permitted
587 *hierarchs* See line 468.

Ten thousand thousand ensigns high advanced,
Standards and gonfalons, 'twixt van and rear
Stream in the air, and for distinction serve
Of hierarchies, of orders, and degrees;
Or in their glittering tissues bear emblazed
Holy memorials, acts of zeal and love
Recorded eminent. Thus, when in orbs
Of circuit inexpressible they stood,
Orb within orb, the Father infinite,
By whom in bliss imbosomed sat the Son,
Amidst as from a flaming mount, whose top
Brightness had made invisible, thus spake:

"'Hear, all ye Angels, progeny of light,
Thrones, Dominations, Princedoms, Virtues, Powers,
Hear my decree, which unrevoked shall stand.
This day I have begot whom I declare
My only Son, and on this holy hill
Him have anointed, whom ye now behold
At my right hand; your head I him appoint;
And by myself have sworn, to him shall bow
All knees in Heaven, and shall confess him Lord.
Under his great vicegerent reign abide
United as one individual soul,
Forever happy. Him who disobeys,
Me disobeys, breaks union, and that day,
Cast out from God and blessèd vision, falls

589. *gonfalons*, war-flags; banners.

592. *emblazed*, emblazoned.

595. *inexpressible*, not capable of being described; too large to be expressed.

598. *Amidst*, in or from the midst or centre of the *orbs*.

603. *This day*. "The Lord hath said unto me, Thou art my son; this day have I begotten thee." Psalm ii. 7.

607. *by myself*. "I have sworn by myself." Genesis xxii. 16.—*shall bow*. See Philippians ii. 9–11.

609. *vicegerent*. This word is here an adjective.

610. *individual*. See IV. 486.

611, 612. *Him who disobeys, me disobeys*. "He that honoreth not the Son, honoreth not the Father which hath sent him." John v. 23.—*breaks union*, breaks the union just described.

Into utter darkness, deep ingulfed, his place
Ordained, without redemption, without end.'

" So spake the Omnipotent, and with his words
All seemed well pleased; all seemed, but were not all
That day, as other solemn days, they spent
In song and dance about the sacred hill;
Mystical dance, which yonder starry sphere
Of planets and of fixed in all her wheels
Resembles nearest, mazes intricate,
Eccentric, intervolved, yet regular
Then most, when most irregular they seem;
And in their motions harmony divine
So smooths her charming tones, that God's own ear
Listens delighted. Evening now approached
(For we have also our evening and our morn,
We ours for change delectable, not need);
Forthwith from dance to sweet repast they turn
Desirous; all in circles as they stood,
Tables are set, and on a sudden piled
With angels' food, and rubied nectar flows
In pearl, in diamond, and massy gold,
Fruit of delicious vines, the growth of Heaven.
On flowers reposed and with fresh flowerets crowned,
They eat, they drink, and in communion sweet
Quaff immortality and joy, secure
Of surfeit where full measure only bounds
Excess, before the all-bounteous King, who showered
With copious hand, rejoicing in their joy.
Now when ambrosial night, with clouds exhaled
From that high mount of God whence light and shade

621. *fixed*, fixed stars. — *her*, its. — *wheels*, revolutions
633. *rubied*, ruby-red.
638. *secure of*, safe from; without danger of.
639 *only*, alone
641 *showered*, showered his gifts.

Spring both, the face of brightest heaven had changed
To grateful twilight (for night comes not there
In darker veil), and roseate dews disposed
All but the unsleeping eyes of God to rest;
Wide over all the plain, and wider far
Than all this globous earth in plain outspread
(Such are the courts of God) the angelic throng,
Dispersed in bands and files, their camp extend
By living streams among the trees of life,
Pavilions numberless and sudden reared,
Celestial tabernacles, where they slept
Fanned with cool winds, save those who in their course
Melodious hymns about the sovran throne
Alternate all night long: but not so waked
Satan (so call him now, his former name
Is heard no more in Heaven); he of the first,
If not the first archangel, great in power,
In favor and preëminence, yet fraught
With envy against the Son of God, that day
Honored by his great Father, and proclaimed
Messiah, king anointed, could not bear
Through pride that sight, and thought himself impaired.
Deep malice thence conceiving and disdain,
Soon as midnight brought on the dusky hour
Friendliest to sleep and silence, he resolved
With all his legions to dislodge, and leave
Unworshipped, unobeyed the throne supreme,
Contemptuous, and his next subordinate
Awakening, thus to him in secret spake:

652. *living streams.* See Revelation vii. 17.

655. *in their course.* This probably refers to the service of the Temple, performed by the Priests and Levites in their courses. See 1 Chronicles xxiii., xxiv. and Luke i. 8, 9.

664. *Messiah* is a Hebrew word, meaning *Anointed.* The Greek word Christ has the same signification.

669. *dislodge*, remove; depart.

671. *his next subordinate.* See I. 79–81.

" 'Sleep'st thou, companion dear? what sleep can close
Thy eyelids? and remember'st what decree
Of yesterday so late hath passed the lips
Of Heaven's Almighty? Thou to me thy thoughts
Wast wont, I mine to thee was wont to impart;
Both waking we were one; how then can now
Thy sleep dissent? New laws thou seest imposed;
New laws from him who reigns new minds may raise
In us who serve, new counsels, to debate
What doubtful may ensue: more in this place
To utter is not safe. Assemble thou
Of all those myriads which we lead the chief;
Tell them that by command, ere yet dim night
Her shadowy cloud withdraws, I am to haste,
And all who under me their banners wave,
Homeward with flying march where we possess
The quarters of the North; there to prepare
Fit entertainment to receive our King,
The great Messiah, and his new commands,
Who speedily through all the hierarchies
Intends to pass triumphant and give laws.'

" So spake the false Archangel, and infused
Bad influence into the unwary breast
Of his associate: he together calls,
Or several one by one, the regent powers,
Under him regent; tells, as he was taught,
That, the Most High commanding, now ere night,
Now ere dim night had disencumbered Heaven,
The great hierarchal standard was to move;

679. *dissent*, show difference of feeling, or want of sympathy.
689. *the North*. See Isaiah xiv. 13, 14
697. *several*, severally.
698. *him*, their leader, Satan.
699. See line 685.
700. *had*, should have — *disencumbered Heaven*, left Heaven clear.

Tells the suggested cause, and casts between
Ambiguous words and jealousies, to sound
Or taint integrity. But all obeyed
The wonted signal, and superior voice
Of their great potentate; for great indeed
His name, and high was his degree in Heaven;
His countenance, as the morning star that guides
The starry flock, allured them, and with lies
Drew after him the third part of Heaven's host.
Meanwhile the eternal eye, whose sight discerns
Abstrusest thoughts, from forth his holy mount,
And from within the golden lamps that burn
Nightly before him, saw without their light
Rebellion rising; saw in whom, how spread
Among the sons of morn, what multitudes
Were banded to oppose his high decree:
And smiling to his only Son thus said:

"'Son, thou in whom my glory I behold
In full resplendence, Heir of all my might,
Nearly it now concerns us to be sure
Of our omnipotence, and with what arms
We mean to hold what anciently we claim
Of deity or empire; such a foe
Is rising who intends to erect his throne
Equal to ours, throughout the spacious North;
Nor so content, hath in his thought to try
In battle what our power is, or our right.
Let us advise, and to this hazard draw
With speed what force is left, and all employ
In our defence, lest unawares we lose
This our high place, our sanctuary, our hill.'

708. *the morning-star.* "O Lucifer, son of the morning." Isaiah xiv. 12.
710. *the third part.* See Revelation xii. 3, 4.
712. *Abstrusest*, most hidden.
713. *lamps.* See Revelation iv. 5.
727. *so*, with that.
729. *advise*, consult: deliberate. — *hazard*, perilous enterprise.

"To whom the Son, with calm aspect and clear,
Lightning divine, ineffable, serene,
Made answer: 'Mighty Father, thou thy foes
Justly hast in derision, and secure
Laugh'st at their vain designs and tumults vain,
Matter to me of glory, whom their hate
Illustrates, when they see all regal power
Given me to quell their pride, and in event
Know whether I be dextrous to subdue
Thy rebels, or be found the worst in Heaven.'

"So spake the Son; but Satan with his powers
Far was advanced on winged speed, an host
Innumerable as the stars of night,
Or stars of morning, dew-drops which the sun
Impearls on every leaf and every flower.
Regions they passed, the mighty regencies
Of Seraphim and Potentates and Thrones
In their triple degrees; regions to which
All thy dominion, Adam, is no more
Than what this garden is to all the earth
And all the sea, from one entire globose
Stretched into longitude; which having passed,
At length into the limits of the North
They came; and Satan to his royal seat
High on a hill far blazing, as a mount
Raised on a mount, with pyramids and towers
From diamond quarries hewn and rocks of gold,
The palace of great Lucifer (so call

734. *Lightning*, shining with light, if the word is a participle.

737. *Laugh'st.* "The Lord shall laugh at him; for he seeth that his day is coming." Psalm xxxvii. 13.

739. *Illustrates*, honors; makes illustrious.

740. *in event*, by the result.

747. *Impearls*, turns into pearls.

753. *from one entire globose stretched into longitude*, drawn out from a globular shape into length.

756–766. "For thou hast said in thy heart, I will ascend into Heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the North." Isaiah xiv 13.

That structure in the dialect of men
Interpreted), which not long after he,
Affecting all equality with God,
In imitation of that mount whereon
Messiah was declared in sight of Heaven,
The Mountain of the Congregation called
For thither he assembled all his train,
Pretending so commanded to consult
About the great reception of their king
Thither to come, and with calumnious art
Of counterfeited truth thus held their ears:

"'Thrones, Dominations, Princedoms, Virtues, Powers,
If these magnific titles yet remain
Not merely titular, since by decree
Another now hath to himself engrossed
All power and us eclipsed under the name
Of king anointed, for whom all this haste
Of midnight march and hurried meeting here,
This only to consult how we may best
With what may be devised of honors new
Receive him, coming to receive from us
Knee-tribute yet unpaid, prostration vile,
Too much to one, but double how endured,
To one and to his image now proclaimed?
But what if better counsels might erect
Our minds, and teach us to cast off his yoke!
Will ye submit your necks, and choose to bend
The supple knee? Ye will not, if I trust
To know ye right, or if ye know yourselves
Natives and sons of Heaven, possessed before
By none, and if not equal all, yet free,

768. *Pretending*, pretending to have been.

783, 784. Too much to pay to one, but how can it be endured when double, paid both to that one and to him who is now proclaimed his image?

790. *possessed*, owned; inhabited.

Equally free; for orders and degrees
Jar not with liberty, but well consist.
Who can in reason then, or right, assume
Monarchy over such as live by right
His equals, if in power and splendor less,
In freedom equal? or can introduce
Law and edict on us, who without law
Err not? much less for this to be our Lord,
And look for adoration, to the abuse
Of those imperial titles, which assert
Our being ordained to govern, not to serve.'

"Thus far his bold discourse without control
Had audience; when among the Seraphim
Abdiel, than whom none with more zeal adored
The Deity, and divine commands obeyed,
Stood up, and in a flame of zeal severe,
The current of his fury thus opposed:

"'O argument blasphémous, false, and proud!
Words which no ear ever to hear in Heaven
Expected, least of all from thee, ingrate,
In place thyself so high above thy peers.
Canst thou with impious obloquy condemn
The just decree of God, pronounced and sworn,
That to his only Son, by right endued
With regal sceptre, every soul in Heaven
Shall bend the knee, and in that honor due
Confess him rightful king? Unjust, thou say'st,
Flatly unjust, to bind with laws the free,
And equal over equals to let reign,
One over all with unsucceeded power.

793. *consist*, are consistent · agree.
799. *for this*, on this account; on account of these *orders and degrees*. — *to be*, assume or claim to be
800. *to the abuse of*, abusing or disparaging; perverting.
801 See line 772
804. *Had audience*, was heard.
821 *unsucceeded*, in which

Shalt thou give law to God? shalt thou dispute
With him the points of liberty, who made
Thee what thou art, and formed the powers of Heaven
Such as he pleased, and circumscribed their being?
Yet, by experience taught, we know how good,
And of our good and of our dignity
How provident he is, how far from thought
To make us less, bent rather to exalt
Our happy state, under one head more near
United. But to grant it thee unjust
That equal over equals monarch reign —
Thyself though great and glorious dost thou count,
Or all angelic nature joined in one,
Equal to him, begotten Son? by whom,
As by his Word, the mighty Father made
All things, even thee; and all the spirits of Heaven
By him created in their bright degrees,
Crowned them with glory, and to their glory named
Thrones, Dominations, Princedoms, Virtues, Powers,
Essential Powers; nor by his reign obscured,
But more illustrious made; since he the head
One of our number thus reduced becomes,
His laws our laws; all honor to him done
Returns our own. Cease then this impious rage,
And tempt not these; but hasten to appease
The incensèd Father, and the incensèd Son,
While pardon may be found, in time besought.'

there is no succession; everlasting.

822. "Who art thou that repliest against God?" Romans ix. 20.

831. *to grant it thee unjust*, granting to thee that it is unjust.

835. *by whom.* "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." Colossians i. 16.

836. *As by his Word.* See John i. 1–3.

838. *created* governs *spirits.*

839. *named* them.

841. *Essential Powers*, in their very being powerful. — *obscured*, obscured them.

846. *hasten to appease.* See Psalm ii. 12.

848. *While pardon may be found.* "Seek ye the Lord while he may be found" Isaiah lv. 6.

" So spake the fervent angel ; but his zeal
None seconded, as out of season judged
Or singular and rash ; whereat rejoiced
The Apostate, and more haughty thus replied :
' That we were formed then say'st thou ? and the work
Of secondary hands, by task transferred
From Father to his Son ? Strange point and new !
Doctrine which we would know whence learned. Who saw
When this creation was ? remember'st thou
Thy making, while the Maker gave thee being ?
We know no time when we were not as now ;
Know none before us, self-begot, self-raised
By our own quickening power, when fatal course
Had circled his full orb, the birth mature
Of this our native Heaven, ethereal sons.
Our puissance is our own ; our own right hand
Shall teach us highest deeds, by proof to try
Who is our equal : then thou shalt behold
Whether by supplication we intend
Address, and to begirt the almighty throne
Beseeching or besieging. This report,
These tidings carry to the anointed king ;
And fly, ere evil intercept thy flight.'

" He said ; and, as the sound of waters deep,
Hoarse murmur echoed to his words applause
Through the infinite host ; nor less for that
The flaming Seraph, fearless though alone,
Encompassed round with foes, thus answered bold :

" ' O alienate from God, O spirit accursed,
Forsaken of all good ! I see thy fall

861. *fatal course*, course of fate.
864. " Who have said, With our tongue will we prevail ; our lips are our own ; who is lord over us ? " Psalm xii. 4

Determined, and thy hapless crew involved
In this perfidious fraud, contagion spread
Both of thy crime and punishment. Henceforth
No more be troubled how to quit the yoke
Of God's Messiah; those indulgent laws
Will not be now vouchsafed, other decrees
Against thee are gone forth without recall;
That golden sceptre which thou didst reject
Is now an iron rod to bruise and break
Thy disobedience. Well thou didst advise;
Yet not for thy advice or threats I fly
These wicked tents devoted, lest the wrath
Impendent, raging into sudden flame,
Distinguish not; for soon expect to feel
His thunder on thy head, devouring fire.
Then who created thee lamenting learn,
When who can uncreate thee thou shalt know.

"So spake the seraph Abdiel, faithful found
Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal;
Nor number nor example with him wrought
To swerve from truth, or change his constant mind,
Though single. From amidst them forth he passed,
Long way through hostile scorn, which he sustained
Superior, nor of violence feared aught;
And with retorted scorn his back he turned
On those proud towers to swift destruction doomed.

890. See Numbers xvi. 23–26. *devoted*, doomed.
891. *Impendent*, threatening
906. *retorted*, thrown back.

BOOK VI.

THE ARGUMENT.

RAPHAEL continues to relate how Michael and Gabriel were sent forth to battle against Satan and his angels. The first fight described. Satan and his powers retire under night. He calls a council, invents devilish engines, which in the second day's fight put Michael and his angels to some disorder; but they at length, pulling up mountains, overwhelmed both the force and machines of Satan. Yet the tumult not so ending, God on the third day sends Messiah his Son, for whom he had reserved the glory of that victory: he, in the power of his Father, coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them, unable to resist, towards the wall of Heaven; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the deep. Messiah returns with triumph to his Father.

"ALL night the dreadless angel, unpursued,
Through Heaven's wide champain held his way, till Morn,
Waked by the circling Hours, with rosy hand
Unbarred the gates of light. There is a cave
Within the mount of God, fast by his throne,
Where light and darkness in perpetual round
Lodge and dislodge by turns, which makes through Heaven
Grateful vicissitude, like day and night;
Light issues forth, and at the other door
Obsequious darkness enters, till her hour

1. *the dreadless angel.* See V. 98-307.
2. *Morn.* See V. 1.
3. The *Hours* (see IV. 267) were entrusted with the task of keeping the gates of Heaven.
5. *fast by.* See I. 12.
10. *till*, and remains till.

To veil the heaven; though darkness there might well
Seem twilight here. And now went forth the morn
Such as in highest Heaven, arrayed in gold
Empyreal; from before her vanished night,
Shot through with orient beams; when all the plain,
Covered with thick embattled squadrons bright,
Chariots, and flaming arms, and fiery steeds,
Reflecting blaze on blaze, first met his view.
War he perceived, war in procinct, and found
Already known what he for news had thought
To have reported: gladly then he mixed
Among those friendly powers, who him received
With joy and acclamations loud, that one,
That of so many myriads fallen yet one
Returned not lost. On to the sacred hill
They led him high applauded, and present
Before the seat supreme; from whence a voice
From midst a golden cloud thus mild was heard:

"'Servant of God, well done; well hast thou fought
The better fight, who single hast maintained
Against revolted multitudes the cause
Of truth, in word mightier than they in arms;
And for the testimony of truth hast borne
Universal reproach, far worse to bear
Than violence; for this was all thy care,
To stand approved in sight of God, though worlds
Judged thee perverse: the easier conquest now
Remains thee, aided by this host of friends,
Back on thy foes more glorious to return
Than scorned thou didst depart, and to subdue

19. *in procinct*, in preparation. The Latin "in procinctu" means girded in readiness to fight.

29. *Servant of God.* This is the signification of the Hebrew word Abdiel. See V. 896.

30. *The better fight.* "Figh the good fight of faith." 1 Tim vi. 12.

36. *approved.* See 2 Tim. i 15.

38. *thee*, to thee

By force who reason for their law refuse,
Right reason for their law, and for their king
Messiah, who by right of merit reigns.
Go, Michael, of celestial armies prince,
And thou, in military prowess next,
Gabriel, lead forth to battle these my sons
Invincible; lead forth my armèd saints
By thousands and by millions ranged for fight,
Equal in number to that godless crew
Rebellious; then with fire and hostile arms
Fearless assault, and to the brow of Heaven
Pursuing drive them out from God and bliss
Into their place of punishment, the gulf
Of Tartarus, which ready opens wide
His fiery chaos to receive their fall.'

"So spake the sovran voice, and clouds began
To darken all the hill, and smoke to roll
In dusky wreaths reluctant flames, the sign
Of wrath awaked; nor with less dread the loud
Ethereal trumpet from on high gan blow:
At which command the powers militant
That stood for Heaven, in mighty quadrate joined
Of union irresistible, moved on
In silence their bright legions to the sound
Of instrumental harmony, that breathed
Heroic ardor to adventurous deeds,
Under their godlike leaders, in the cause
Of God and his Messiah. On they move
Indissolubly firm; nor obvious hill,
Nor straitening vale, nor wood, nor stream divides

41. *who*, those who.
44. *Michael*. See Daniel x. 13; Revelation xii. 7.
46. *Gabriel* is mentioned in Daniel viii. 16; also in Luke i. 19, 26.
54. *Tartarus*. See II. 858.
55 *His*, its.
58. *reluctant*, struggling; forcing their way.
60. *gan blow*, began to blow.
62 *stood for*, were on the side of. — *quadrate*, square or quadrangle.
69. *obvious*, coming in the way.

Their perfect ranks; for high above the ground
Their march was, and the passive air upbore
Their nimble tread: as when the total kind
Of birds, in orderly array on wing,
Came summoned over Eden to receive
Their names of thee; so over many a tract
Of Heaven they marched, and many a province wide,
Tenfold the length of this terrene. At last,
Far in the horizon to the north appeared
From skirt to skirt a fiery region, stretched
In battailous aspect, and nearer view
Bristled with upright beams innumerable
Of rigid spears, and helmets thronged, and shields
Various with boastful argument portrayed,
The banded powers of Satan hasting on
With furious expedition; for they weened
That selfsame day, by fight or by surprise,
To win the mount of God, and on his throne
To set the envier of his state, the proud
Aspirer; but their thoughts proved fond and vain
In the midway. Though strange to us it seemed
At first that angel should with angel war
And in fierce hosting meet, who wont to meet
So oft in festival of joy and love
Unanimous, as sons of one great sire,
Hymning the eternal Father; but the shout
Of battle now began, and rushing sound
Of onset ended soon each milder thought.
High in the midst, exalted as a god,
The Apostate in his sun-bright chariot sat,
Idol of majesty divine, enclosed

73. *the total kind*, all the race.
75. *Came*. See Genesis ii. 19.
78. *terrene*, earthly province.
82. *beams*, perhaps shafts.
83. *thronged*, in throngs.
84. *argument*, subject; design.
86. *weened*, thought; proposed.
90. *fond*, foolish.
93. *hosting*, mustering; assembling of troops
101. *Idol*, image; counterfeit representation

With flaming cherubim and golden shields;
Then lighted from his gorgeous throne, for now
'Twixt host and host but narrow space was left,
A dreadful interval, and front to front
Presented stood in terrible array
Of hideous length; before the cloudy van,
On the rough edge of battle ere it joined,
Satan, with vast and haughty strides advanced,
Came towering, armed in adamant and gold:
Abdiel that sight endured not, where he stood
Among the mightiest, bent on highest deeds,
And thus his own undaunted heart explores:

"'O Heaven! that such resemblance of the Highest
Should yet remain, where faith and reälty
Remain not: wherefore should not strength and might
There fail where virtue fails, or weakest prove
Where boldest, though to sight unconquerable?
His puissance, trusting in the Almighty's aid
I mean to try, whose reason I have tried
Unsound and false; nor is it aught but just,
That he who in debate of truth hath won
Should win in arms, in both disputes alike
Victor; though brutish that contést and foul
When reason hath to deal with force, yet so
Most reason is that reason overcome.'

"So pondering, and from his armèd peers
Forth stepping opposite, half way he met

108. *edge of battle.* The same word in Latin means both edge and line of battle. See I. 276.
109. *advanced*, having advanced.
113. *explores*, searches and expresses
115. *reality*, reality; unless it be loyalty, from the Italian "realtà."
118. *to sight*, as it appears to sight.
120. *tried* and found to be.

His daring foe, at this prevention more
Incensed, and thus securely him defied:

"'Proud, art thou met? thy hope was to have reached
The height of thy aspiring unopposed,
The throne of God unguarded, and his side
Abandoned at the terror of thy power
Or potent tongue: fool, not to think how vain
Against the Omnipotent to rise in arms!
Who out of smallest things could without end
Have raised incessant armies to defeat
Thy folly; or with solitary hand,
Reaching beyond all limit, at one blow
Unaided could have finished thee, and whelmed
Thy legions under darkness. But thou seest
All are not of thy train; there be who faith
Prefer and piety to God, though then
To thee not visible when I alone
Seemed in thy world erroneous to dissent
From all; my sect thou seest: now learn too late
How few sometimes may know, when thousands err.

"Whom the grand foe, with scornful eye askance,
Thus answered: 'Ill for thee, but in wished hour
Of my revenge, first sought for, thou return'st
From flight, seditious angel, to receive
Thy merited reward, the first assay
Of this right hand provoked, since first that tongue,
Inspired with contradiction, durst oppose
A third part of the gods, in synod met

129. *prevention*, anticipation.
130. *securely*, without fear.
139. *solitary*, single.
146. *erroneous*, misled; mistaken.
147. *my sect*, my party.
148. *How few*, one, or only one.
150. *Ill*, unhappily.
151. *first sought for*, whom sought first to meet.

Their deities to assert, who, while they feel
Vigor divine within them, can allow
Omnipotence to none. But well thou com'st
Before thy fellows, ambitious to win
From me some plume, that thy success may show
Destruction to the rest: this pause between
(Unanswered lest thou boast) to let thee know,
At first I thought that liberty and Heaven
To heavenly souls had been all one; but now
I see that most through sloth had rather serve,
Ministering spirits, trained up in feast and song:
Such hast thou armed, the minstrelsy of Heaven,
Servility with freedom to contend,
As both their deeds compared this day shall prove.'

"To whom in brief thus Abdiel stern replied:
'Apostate, still thou err'st, nor end wilt find
Of erring, from the faith of truth remote:
Unjustly thou deprav'st it with the name
Of servitude, to serve whom God ordains
Or Nature; God and Nature bid the same,
When he who rules is worthiest, and excels
Them whom he governs. This is servitude,
To serve the unwise, or him who hath rebelled
Against his worthier, as thine now serve thee,
Thyself not free, but to thyself enthralled;
Yet lewdly dar'st our ministering upbraid.
Reign thou in Hell, thy kingdom; let me serve
In Heaven God ever blest, and his divine
Behests obey, worthiest to be obeyed:
Yet chains in Hell, not realms, expect; meanwhile

161. *success*, fortune; ill success.

167. *Ministering spirits*, as ministering spirits. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Hebrews i. 14.

173. *remote*, far removed

174. *deprav'st*, defamest.

175 *whom*, him whom.

182 *lewdly*, wickedly

From me returned, as erst thou saidst, from flight,
This greeting on thy impious crest receive.'

" So saying, a noble stroke he lifted high,
Which hung not, but so swift with tempest fell
On the proud crest of Satan, that no sight,
Nor motion of swift thought, less could his shield
Such ruin intercept: ten paces huge
He back recoiled; the tenth on bended knee
His massy spear upstayed; as if on earth
Winds under ground, or waters forcing way,
Sidelong had pushed a mountain from his seat,
Half sunk with all his pines. Amazement seized
The rebel thrones, but greater rage, to see
Thus foiled their mightiest; ours joy filled, and shout,
Presage of victory, and fierce desire
Of battle, whereat Michaël bid sound
The archangel trumpet: through the vast of Heaven
It sounded, and the faithful armies rung
Hosanna to the Highest; nor stood at gaze
The adverse legions, nor less hideous joined
The horrid shock. Now storming fury rose,
And clamor such as heard in Heaven till now
Was never; arms on armor clashing brayed
Horrible discord, and the madding wheels
Of brazen chariots raged; dire was the noise
Of conflict; overhead the dismal hiss
Of fiery darts in flaming volleys flew,
And flying vaulted either host with fire.
So under fiery cope together rushed
Both battles main, with ruinous assault
And inextinguishable rage; all Heaven

190. *hung*, lingered; delayed. — *tempest*, fury; violence.
192. *less*, still less.
195. *his massy spear.* See I. 292–294. — *upstayed*, held up, *the tenth* being the object of the verb.
214. *vaulted*, covered as with an arch.
216. *battles*, hosts

Resounded, and had Earth been then, all Earth
Had to her centre shook. What wonder? when
Millions of fierce encountering angels fought
On either side, the least of whom could wield
These elements, and arm him with the force
Of all their regions: how much more of power
Army against army numberless to raise
Dreadful combustion warring, and disturb
Though not destroy their happy native seat;
Had not the eternal king omnipotent
From his stronghold of Heaven high overruled
And limited their might; though numbered such
As each divided legion might have seemed
A numerous host, in strength each armèd hand
A legion; led in fight, yet leader seemed
Each warrior single as in chief, expert
When to advance, or stand, or turn the sway
Of battle, open when, and when to close
The ridges of grim war: no thought of flight,
None of retreat, no unbecoming deed
That argued fear; each on himself relied,
As only in his arm the moment lay
Of victory. Deeds of eternal fame
Were done, but infinite, for wide was spread
That war and various; sometimes on firm ground
A standing fight, then soaring on main wing
Tormented all the air; all air seemed then
Conflicting fire. Long time in even scale
The battle hung; till Satan, who that day

219. *had shook*, would have shaken.
222. *These elements*, this world, composed of elements.
224. *to raise*, had or possessed to raise.
225. *combustion*, confusion, turmoil.
229. *numbered such*, in such numbers.
230. *As*, that.
233. *as*, as if. — *in chief*, in command.
236. *ridges*, rows or ranks.
238. *argued*, gave proof of.
239. *moment*, momentum: power.
244. *Tormented*, vexed agitated.

Prodigious power had shown, and met in arms
No equal, ranging through the dire attack
Of fighting seraphim confused, at length
Saw where the sword of Michael smote, and felled
Squadrons at once; with huge two-handed sway
Brandished aloft the horrid edge came down
Wide wasting: such destruction to withstand
He hasted, and opposed the rocky orb
Of tenfold adamant, his ample shield,
A vast circumference. At his approach
The great Archangel from his warlike toil
Surceased, and glad, as hoping here to end
Intestine war in Heaven, the arch-foe subdued
Or captive dragged in chains, with hostile frown
And visage all inflamed first thus began:

"'Author of evil, unknown till thy revolt,
Unnamed in Heaven, now plenteous, as thou seest
These acts of hateful strife, hateful to all,
Though heaviest by just measure on thyself
And thy adherents; how hast thou disturbed
Heaven's blessèd peace, and into Nature brought
Misery, uncreated till the crime
Of thy rebellion! how hast thou instilled
Thy malice into thousands, once upright
And faithful, now proved false! But think not here
To trouble holy rest: Heaven casts thee out
From all her confines; Heaven, the seat of bliss,
Brooks not the works of violence and war.
Hence then, and Evil go with thee along,
Thy offspring, to the place of evil, Hell,
Thou and thy wicked crew; there mingle broils;
Ere this avenging sword begin thy doom,

251. *sway*, swing; sweep.
255. *his ample shield.* See I. 284-287.
258. *Surceased*, ceased
263. *plenteous*, abundant

Or some more sudden vengeance, winged from God,
Precipitate thee with augmented pain.'

"So spake the prince of angels; to whom thus
The Adversary: 'Nor think thou with wind
Of aery threats to awe whom yet with deeds
Thou canst not. Hast thou turned the least of these
To flight, or if to fall, but that they rise
Unvanquished, easier to transact with me
That thou shouldst hope, imperious, and with threats
To chase me hence? Err not that so shall end
The strife which thou call'st evil, but we style
The strife of glory; which we mean to win,
Or turn this Heaven itself into the Hell
Thou fablest; here however to dwell free,
If not to reign: meanwhile thy utmost force,
And join him named Almighty to thy aid,
I fly not, but have sought thee far and nigh.'

"They ended parle, and both addressed for fight
Unspeakable; for who, though with the tongue
Of angels, can relate, or to what things
Liken on earth conspicuous, that may lift
Human imagination to such height
Of godlike power? for likest gods they seemed,
Stood they or moved, in stature, motion, arms,
Fit to decide the empire of great Heaven.
Now waved their fiery swords, and in the air
Made horrid circles; two broad suns their shields
Blazed opposite, while expectation stood

280. *Precipitate thee*, hurl thee headlong.
282. *The Adversary.* See I. 82.
283. *whom*, him whom.
285. *but that they*, only to.
286. *easier, that thou shouldst hope* to find it easier. — *to transact*, to deal.
288. *Err not*, think not erringly or mistakenly.
292. *to dwell*, we mean to dwell
294. *And join*, though thou join.
296. *parle*, parley. — *addressed*, addressed themselves, prepared.
302. *Stood they or moved* whether they stood or moved.

In horror: from each hand with speed retired,
Where erst was thickest fight, the angelic throng,
And left large field, unsafe within the wind
Of such commotion; such as (to set forth
Great things by small) if, Nature's concord broke,
Among the constellations war were sprung,
Two planets rushing from aspect malign
Of fiercest opposition in mid-sky
Should combat, and their jarring spheres confound.
Together both, with next to almighty arm
Uplifted imminent, one stroke they aimed
That might determine, and not need repeat
As not of power at once; nor odds appeared
In might or swift prevention; but the sword
Of Michael from the armory of God
Was given him tempered so, that neither keen
Nor solid might resist that edge: it met
The sword of Satan with steep force to smite
Descending, and in half cut sheer; nor stayed,
But with swift wheel reverse, deep entering shared
All his right side; then Satan first knew pain,
And writhed him to and fro convolved; so sore
The griding sword with discontinuous wound
Passed through him; but the ethereal substance closed,
Not long divisible; and from the gash
A stream of nectarous humor issuing flowed
Sanguine, such as celestial spirits may bleed,
And all his armor stained, erewhile so bright.
Forthwith on all sides to his aid was run
By angels many and strong, who interposed

313. *aspect malign*. According to the astrologers, planets in opposition to each other were of malign aspect, threatening evil.

317. *imminent*, threatening.

318. *determine*, bring to an end. — *repeat*, to be repeated; repetition.

319. *of power*, powerful enough.

325. *in half cut sheer*, cut it quite in two.

326. *with swift wheel reverse* quickly turned upwards. — *shared* cut.

329. *griding*, harshly cutting — *discontinuous*, separating.

335. *was run*. This is a Latinism; the verb is impersonal. The

Defence, while others bore him on their shields
Back to his chariot, where it stood retired
From off the files of war; there they him laid
Gnashing for anguish and despite and shame,
To find himself not matchless and his pride
Humbled by such rebuke, so far beneath
His confidence to equal God in power.
Yet soon he healed; for spirits that live throughout
Vital in every part, not as frail man
In entrails, heart or head, liver or reins,
Cannot but by annihilating die;
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air:
All heart they live, all head, all eye, all ear,
All intellect, all sense; and as they please
They limb themselves, and color, shape, or size
Assume, as likes them best, condense or rare.

"Meanwhile in other parts like deeds deserved
Memorial, where the might of Gabriel fought,
And with fierce ensigns pierced the deep array
Of Moloch, furious king, who him defied,
And at his chariot-wheels to drag him bound
Threatened, nor from the Holy One of Heaven
Refrained his tongue blasphémous; but anon,
Down cloven to the waist, with shattered arms
And uncouth pain fled bellowing. On each wing
Uriel and Raphaël his vaunting foe,
Though huge and in a rock of diamond armed,
Vanquished, Adramelech and Asmadai,
Two potent Thrones, that to be less than gods
Disdained, but meaner thoughts learned in their flight,

English idiom would be, *angels many and strong* ran *to his aid.*
345. *In*, only in.
352. *limb themselves*, take to themselves limbs.
357. *furious king.* See I. 392
362. *uncouth*, strange.
363. *his*, each his.
365. *Thrones.* See II 310.

Mangled with ghastly wounds through plate and mail.
Nor stood unmindful Abdiel to annoy
The atheist crew, but with redoubled blow
Ariel and Arioch and the violence
Of Ramiel scorched and blasted overthrew.
I might relate of thousands, and their names
Eternize here on earth; but those elect
Angels, contented with their fame in Heaven,
Seek not the praise of men: the other sort,
In might though wondrous and in acts of war,
Nor of renown less eager, yet by doom
Cancelled from Heaven and sacred memory,
Nameless in dark oblivion let them dwell;
For strength, from truth divided and from just,
Illaudable, nought merits but dispraise
And ignominy, yet to glory aspires
Vainglorious, and through infamy seeks fame:
Therefore eternal silence be their doom.

"And now, their mightiest quelled, the battle swerved,
With many an inroad gored; deformèd rout
Entered, and foul disorder; all the ground
With shivered armor strewn, and on a heap
Chariot and charioteer lay overturned,
And fiery foaming steeds; what stood recoiled
O'erwearied through the faint Satanic host
Defensive scarce, or with pale fear surprised
(Then first with fear surprised and sense of pain)
Fled ignominious, to such evil brought

368. *plate and mail*, the two kinds of armor, one composed of broad pieces of metal, the other being a kind of network.

374. *Eternize*, make immortal.

382. *Illaudable*, not worthy of praise

386. *battle*, main body. See line 216.

391. *what stood recoiled*, the part which had not fallen fell back.

393. *Defensive scarce*, scarcely able to defend themselves — *o* connects *recoiled* and *fled*.

By sin of disobedience, till that hour
Not liable to fear or flight or pain.
Far otherwise the inviolable saints
In cubic phalanx firm advanced entire,
Invulnerable, impenetrably armed;
Such high advantages their innocence
Gave them above their foes, not to have sinned,
Not to have disobeyed; in fight they stood
Unwearied, unobnoxious to be pained
By wound, though from their place by violence moved.

"Now Night her course began, and, over Heaven
Inducing darkness, grateful truce imposed,
And silence on the odious din of war:
Under her cloudy covert both retired,
Victor and vanquished. On the foughten field
Michaël and his angels prevalent
Encamping placed in guard their watches round,
Cherubic waving fires: on the other part
Satan with his rebellious disappeared,
Far in the dark dislodged; and, void of rest,
His potentates to council called by night,
And in the midst thus undismayed began:

"'O now in danger tried, now known in arms
Not to be overpowered, companions dear,
Found worthy not of liberty alone,
Too mean pretence, but, what we more affect,
Honor, dominion, glory, and renown;
Who have sustained one day in doubtful fight
(And if one day, why not eternal days?)
What Heaven's lord had powerfullest to send
Against us from about his throne, and judged

399. *cubic*, square and solid. See line 62.
404. *unobnoxious*, not liable
407. *Inducing*, bringing; leading on.
411. *prevalent*, having prevailed; victorious.

Sufficient to subdue us to his will,
But proves not so; then fallible, it seems,
Of future we may deem him, though till now
Omniscient thought. True is, less firmly armed
Some disadvantage we endured and pain
Till now not known, but known, as soon contemned;
Since now we find this our empyreal form
Incapable of mortal injury,
Imperishable, and, though pierced with wound,
Soon closing and by native vigor healed.
Of evil then so small as easy think
The remedy; perhaps more valid arms,
Weapons more violent, when next we meet,
May serve to better us and worse our foes,
Or equal what between us made the odds,
In nature none: if other hidden cause
Left them superior, while we can preserve
Unhurt our minds and understanding sound,
Due search and consultation will disclose.'

"He sat; and in the assembly next upstood
Nisroch, of principalities the prime;
As one he stood escaped from cruel fight,
Sore toiled, his riven arms to havoc hewn,
And cloudy in aspect thus answering spake:
Deliverer from new lords, leader to free
Enjoyment of our right as gods; yet hard
For gods and too unequal work we find,
Against unequal arms to fight in pain,
Against unpained, impassive; from which evil
Ruin must needs ensue; for what avails

428. *But*, but which.
429. *Of future*, with respect to the future.
430. *is*, it is.
432. But contemned as soon as known.
442. *In nature none*, there being none in nature.
447. In 2 Kings xix. 37, *Nisroch* is a god of the Assyrians.
449. *toiled*, wearied; worn with toil.
455. *unpained*, those who feel no pain. — *impassive*, who can not suffer.

Valor or strength, though matchless, quelled with pain
Which all subdues, and makes remiss the hands
Of mightiest? Sense of pleasure we may well
Spare out of life perhaps, and not repine,
But live content, which is the calmest life;
But pain is perfect misery, the worst
Of evils, and excessive overturns
All patience. He who therefore can invent
With what more forcible we may offend
Our yet unwounded enemies, or arm
Ourselves with like defence, to me deserves
No less than for deliverance what we owe.'

"Whereto with look composed Satan replied:
Not uninvented that, which thou aright
Believ'st so main to our success, I bring.
Which of us who beholds the bright surface
Of this ethereous mould whereon we stand,
This continent of spacious Heaven, adorned
With plant, fruit, flower ambrosial, gems, and gold,
Whose eye so superficially surveys
These things as not to mind from whence they grow
Deep under ground, materials dark and crude,
Of spiritous and fiery spume, till touched
With Heaven's ray and tempered they shoot forth
So beauteous, opening to the ambient light?
These in their dark nativity the deep
Shall yield us, pregnant with infernal flame;
Which into hollow engines long and round
Thick rammed, at the other bore with touch of fire

465. *offend*, attack; injure
467. *to me*, to my mind; in my opinion.
468. *what we owe*, what we should owe.
471. *main*, important.
476. *Whose*. See line 472.
482. *nativity*, native state or place.
485. *the other bore*, the opening at other end of the *hollow engines*.

Dilated and infuriate, shall send forth
From far with thundering noise among our foes
Such implements of mischief, as shall dash
To pieces and o'erwhelm whatever stands
Adverse, that they shall fear we have disarmed
The Thunderer of his only dreaded bolt.
Nor long shall be our labor; yet ere dawn
Effect shall end our wish. Meanwhile revive;
Abandon fear; to strength and counsel joined
Think nothing hard, much less to be despaired."

"He ended, and his words their drooping cheer
Enlightened, and their languished hope revived.
The invention all admired, and each how he
To be the inventor missed, so easy it seemed
Once found, which yet unfound most would have thought
Impossible: yet haply of thy race
In future days, if malice should abound,
Some one intent on mischief, or inspired
With devilish machination, might devise
Like instrument to plague the sons of men
For sin, on war and mutual slaughter bent.
Forthwith from council to the work they flew;
None arguing stood; innumerable hands
Were ready; in a moment up they turned
Wide the celestial soil, and saw beneath
The originals of Nature in their crude
Conception; sulphurous and nitrous foam
They found, they mingled, and with subtle art
Concocted and adusted they reduced
To blackest grain, and into store conveyed:
Part hidden veins digged up (nor hath this earth

490. *that*, so that.
495. *despaired*, despaired of.
496. *cheer*, state of mind as expressed in their countenance.
497. *Enlightened*, made bright.
514. *adusted*, dried by heat.

Entrails unlike) of mineral and stone,
Whereof to found their engines and their balls
Of missive ruin; part incentive reed
Provide, pernicious with one touch to fire.
So all ere day-spring, under conscious night,
Secret they finished and in order set,
With silent circumspection, unespied.

"Now when fair morn orient in Heaven appeared,
Up rose the victor angels, and to arms
The matin trumpet sung: in arms they stood
Of golden panoply, refulgent host,
Soon banded; others from the dawning hills
Looked round, and scouts each coast light-armèd scour,
Each quarter, to descry the distant foe,
Where lodged, or whither fled, or if for fight,
In motion or in halt: him soon they met
Under spread ensigns moving nigh, in slow
But firm battalion; back with speediest sail
Zophiel, of cherubim the swiftest wing,
Came flying, and in mid-air aloud thus cried:

"'Arm, warriors, arm for fight! the foe at hand,
Whom fled we thought, will save us long pursuit
This day; fear not his flight; so thick a cloud
He comes, and settled in his face I see
Sad resolution and secure: let each
His adamantine coat gird well, and each
Fit well his helm, gripe fast his orbèd shield,
Borne even or high; for this day will pour down,
If I conjecture aught, no drizzling shower,
But rattling storm of arrows barbed with fire.'

518. *found*, cast. See I. 703.
519. *incentive*, kindling; *incentive reed*, a match.
520. *pernicious*. This word is here perhaps used in the sense of the Latin "pernix," quick
521. *conscious*, knowing to; being a witness of.
541 *Sad*, serious.
544. *even or high*, level or upright

"So warned he them, aware themselves, and soon
In order, quit of all impediment;
Instant without disturb they took alarm,
And onward moved embattled: when behold
Not distant far with heavy pace the foe
Approaching gross and huge, in hollow cube
Training his devilish enginery, impaled
On every side with shadowing squadrons deep,
To hide the fraud. At interview both stood
Awhile; but suddenly at head appeared
Satan, and thus was heard commanding loud:

"'Vanguard, to right and left the front unfold;
That all may see who hate us how we seek
Peace and composure, and with open breast
Stand ready to receive them, if they like
Our overture and turn not back perverse:
But that I doubt; however, witness Heaven,
Heaven witness thou anon, while we discharge
Freely our part. Ye who appointed stand,
Do as you have in charge, and briefly touch
What we propound, and loud that all may hear.'

"So scoffing in ambiguous words, he scarce
Had ended, when to right and left the front
Divided, and to either flank retired;
Which to our eyes discovered, new and strange,
A triple mounted row of pillars laid
On wheels (for like to pillars most they seemed,
Or hollowed bodies made of oak or fir,
With branches lopped, in wood or mountain felled),

548. *quit of*, free from. — *impediment*, the Latin "impedimenta," the baggage of an army.
549. *took alarm*, roused themselves.
553. *Training*, drawing in train. — *impaled*, surrounded as with pales; fenced in.
555. *At interview*, gazing at eyeing each other.
560. *composure*, composition settlement of differences.

Brass, iron, stony mould, had not their mouths
With hideous orifice gaped on us wide,
Portending hollow truce: at each behind
A seraph stood, and in his hand a reed
Stood waving tipped with fire; while we suspense
Collected stood within our thoughts amused;
Not long, for sudden all at once their reeds
Put forth, and to a narrow vent applied
With nicest touch. Immediate in a flame
But soon obscured with smoke all Heaven appeared,
From those deep-throated engines belched, whose roar
Embowelled with outrageous noise the air,
And all her entrails tore, disgorging foul
Their devilish glut, chained thunderbolts and hail
Of iron globes; which, on the victor host
Levelled, with such impetuous fury smote
That whom they hit none on their feet might stand,
Though standing else as rocks, but down they fell
By thousands, angel on archangel rolled,
The sooner for their arms; unarmed they might
Have easily as spirits evaded swift
By quick contraction or remove; but now
Foul dissipation followed and forced rout;
Nor served it to relax their serried files.
What should they do? If on they rushed, repulse
Repeated, and indecent overthrow
Doubled, would render them yet more despised,
And to their foes a laughter; for in view
Stood ranked of seraphim another row,
In posture to displode their second tire
Of thunder: back defeated to return

576. *stony*. Cannons were in former times sometimes made of stone.
580. *suspense*, held in suspense.
581. *amused*, musing; or, perhaps, amazed.
592. *whom*, of those whom
598. *Foul dissipation*, shameful dispersion.
599. *Nor served it*, nor was it of any use. — *serried*. See I. 548.
605. *In posture to displode*, in the attitude proper for discharging. — *tire* tier; rank

They worse abhorred. Satan beheld their plight,
And to his mates thus in derision called:

"'O friends, why come not on these victors proud?
Erewhile they fierce were coming; and when we
To entertain them fair with open front
And breast (what could we more?) propounded terms
Of composition, straight they changed their minds,
Flew off, and into strange vagaries fell,
As they would dance; yet for a dance they seemed
Somewhat extravagant and wild, perhaps
For joy of offered peace: but I suppose,
If our proposals once again were heard,
We should compel them to a quick result.'

"To whom thus Belial in like gamesome mood:
'Leader, the terms we sent were terms of weight,
Of hard contents, and full of force urged home,
Such as we might perceive amused them all,
And stumbled many; who receives them right,
Had need from head to foot well understand;
Not understood, this gift they have besides,
They show us when our foes walk not upright.

"So they among themselves in pleasant vein
Stood scoffing, heightened in their thoughts beyond
All doubt of victory; eternal might
To match with their inventions they presumed
So easy, and of his thunder made a scorn,
And all his host derided, while they stood
Awhile in trouble: but they stood not long;
Rage prompted them at length, and found them arms
Against such hellish mischief fit to oppose.
Forthwith (behold the excellence, the power

615 *As*, as if.
622 *amused*. See line 581.
632. *his* refers to *eternal might* personified.

Which God hath in his mighty angels placed !)
Their arms away they threw, and to the hills
(For Earth hath this variety from Heaven
Of pleasure situate in hill and dale)
Light as the lightning glimpse they ran, they flew;
From their foundations loosening to and fro
They plucked the seated hills with all their load,
Rocks, waters, woods, and by the shaggy tops
Uplifting bore them in their hands. Amaze,
Be sure, and terror seized the rebel host,
When coming towards them so dread they saw
The bottom of the mountains upward turned;
Till on those cursèd engines triple-row
They saw them whelmed, and all their confidence
Under the weight of mountains buried deep;
Themselves invaded next, and on their heads
Main promontories flung, which in the air
Came shadowing, and oppressed whole legions armed;
Their armor helped their harm, crushed in and bruised
Into their substance pent, which wrought them pain
Implacable, and many a dolorous groan,
Long struggling underneath, ere they could wind
Out of such prison, though spirits of purest light,
Purest at first, now gross by sinning grown.
The rest, in imitation, to like arms
Betook them, and the neighboring hills uptore;
So hills amid the air encountered hills.
Hurled to and fro with jaculation dire,
That under ground they fought in dismal shade;
Infernal noise; war seemed a civil game

640. *hath*, hath derived (*from Heaven*).
651. *all their confidence*, all in which they trusted.
653. *Themselves invaded next, they saw* (line 651) themselves next assailed.
655. *oppressed*, overpowered, pressed down.
656. *helped their harm*, increased their suffering.
658 *Implacable*, not to be allayed.
665. *jaculation*, throwing.
667. *civil*, peaceful.

To this uproar; horrid confusion heaped
Upon confusion rose. And now all Heaven
Had gone to wrack, with ruin overspread,
Had not the almighty Father, where he sits
Shrined in his sanctuary of Heaven secure,
Consulting on the sum of things, foreseen
This tumult, and permitted all, advised;
That his great purpose he might so fulfil,
To honor his anointed Son avenged
Upon his enemies, and to declare
All power on him transferred: whence to his Son,
The assessor of his throne, he thus began:

"'Effulgence of my glory, Son beloved,
Son in whose face invisible is beheld
Visibly what by deity I am,
And in whose hand what by decree I do,
Second Omnipotence! two days are past,
Two days, as we compute the days of Heaven,
Since Michael and his powers went forth to tame
These disobedient: sore hath been their fight,
As likeliest was when two such foes met armed;
For to themselves I left them, and thou know'st
Equal in their creation they were formed,
Save what sin hath impaired, which yet hath wrought
Insensibly, for I suspend their doom;
Whence in perpetual fight they needs must last
Endless, and no solution will be found.
War wearied hath performed what war can do,
And to disordered rage let loose the reins,

363 *To*, compared with.
670. *wrack*, wreck.
674. *advised*, by design; advisedly.
677. *declare*, make clearly known.
679. *assessor*, one who sits near by sharing his dignity
681. *invisible*, refers to *what by deity I am*. "Who is the image of the invisible God." Colossians i. 15.
682. *by deity*, in myself as God
683. *in whose hand*, in whose acts *is beheld*.
692. *Insensibly*, gradually; by slow degrees

With mountains as with weapons armed, which
makes
Wild work in Heaven, and dangerous to the main.
Two days are therefore past, the third is thine;
For thee I have ordained it, and thus far
Have suffered, that the glory may be thine
Of ending this great war, since none but thou
Can end it. Into thee such virtue and grace
Immense I have transfused, that all may know
In Heaven and Hell thy power above compare;
And this perverse commotion governed thus,
To manifest thee worthiest to be heir
Of all things, to be heir and to be king
By sacred unction, thy deservèd right.
Go then, thou Mightiest, in thy Father's might,
Ascend my chariot, guide the rapid wheels
That shake Heaven's basis, bring forth all my war,
My bow and thunder, my almighty arms
Gird on, and sword upon thy puissant thigh;
Pursue these sons of darkness, drive them out
From all Heaven's bounds into the utter deep:
There let them learn, as likes them, to despise
God and Messiah his anointed king."

"He said, and on his Son with rays direct
Shone full; he all his Father full expressed
Ineffably into his face received;
And thus the filial Godhead answering spake:

"'O Father, O Supreme of heavenly thrones,
First, Highest, Holiest, Best! thou always seek'st

698. *main*, whole.
701. *suffered*, allowed permission.
706. *governed*, have I directed
714. *Gird on*. See Psalm xlv 3
716 *utter*, outer.
717. *likes*, pleases
721. *Ineffably*, in a manner not to be expressed by words.
725. *To glorify*. "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John xvii. 5.

To glorify thy Son, I always Thee,
As is most just: this I my glory account,
My exaltation, and my whole delight,
That thou in me well pleased declar'st thy will
Fulfilled, which to fulfil is all my bliss.
Sceptre and power, thy giving, I assume,
And gladlier shall resign, when in the end
Thou shalt be all in all, and I in thee
For ever, and in me all whom thou lov'st:
But whom thou hat'st I hate, and can put on
Thy terrors, as I put thy mildness on,
Image of thee in all things; and shall soon,
Armed with thy might, rid Heaven of these rebelled,
To their prepared ill mansion driven down,
To chains of darkness and the undying worm,
That from thy just obedience could revolt,
Whom to obey is happiness entire.
Then shall thy saints unmixed, and from the impure
Far separate, circling thy holy mount,
Unfeignèd hallelujahs to thee sing,
Hymns of high praise, and I among them chief.'

"So said, he o'er his sceptre bowing rose
From the right hand of glory where he sat;
And the third sacred morn began to shine,
Dawning through Heaven: forth rushed with whirlwind sound
The chariot of paternal Deity,
Flashing thick flames, wheel within wheel, undrawn,

728. *well pleased.* See Matthew xvii. 5.

729. *which to fulfil.* "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." John iv. 34.

732. *all in all.* See 1 Cor. xv. 28. — *I in thee.* See John xvii. 21.

737. *rebelled*, who have rebelled.

739. *the undying worm.* "Where their worm dieth not." Mark ix. 44.

751. *wheel within wheel.* "And their appearance and their work was as it were a wheel in the middle of a wheel." Ezekiel i. 16. Compare lines 749–759 with Ezekiel i. 4–28.

Itself instinct with spirit, but conveyed
By four cherubic shapes: four faces each
Had wondrous; as with stars their bodies all
And wings were set with eyes, with eyes the wheels
Of beryl, and carcering fires between;
Over their heads a crystal firmament,
Whereon a sapphire throne inlaid with pure
Amber and colors of the showery arch.
He in celestial panoply all armed
Of radiant Urim, work divinely wrought,
Ascended; at his right hand Victory
Sat eagle-winged; beside him hung his bow
And quiver with three-bolted thunder stored,
And from about him fierce effusion rolled
Of smoke and bickering flame and sparkles dire:
Attended with ten thousand thousand saints
He onward came, far off his coming shone;
And twenty thousand (I their number heard)
Chariots of God, half on each hand, were seen.
He on the wings of cherub rode sublime
On the crystálline sky, in sapphire throned,
Illustrious far and wide, but by his own
First seen; them unexpected joy surprised
When the great ensign of Messiah blazed,
Aloft by angels borne, his sign in Heaven;
Under whose conduct Michael soon reduced
His army, circumfused on either wing,
Under their Head embodied all in one.
Before him power divine his way prepared;

761. *radiant Urim.* See Exodus xxviii. 29, 30.

766. *bickering*, struggling; quivering.

767. *ten thousand thousand saints.* See Revelation v. 11.

769. *twenty thousand.* "The chariots of God are twenty thousand, even thousands of angels" Psalm lxviii. 17

771. *on the wings of cherub.* See Psalm xviii 10.

773. *Illustrious*, shining brightly.

776. *his sign in Heaven* See Matthew xxiv. 30.

777. *reduced*, brought or rallied

At his command the uprooted hills retired
Each to his place; they heard his voice and went
Obsequious; Heaven his wonted face renewed,
And with fresh flowerets hill and valley smiled.
This saw his hapless foes, but stood obdured,
And to rebellious fight rallied their powers
Insensate, hope conceiving from despair.
In heavenly spirits could such perverseness dwell,
But to convince the proud what signs avail,
Or wonders move the obdurate to relent?
They, hardened more by what might most reclaim,
Grieving to see his glory, at the sight
Took envy; and, aspiring to his height,
Stood re-embattled fierce, by force or fraud
Weening to prosper and at length prevail
Against God and Messiah, or to fall
In universal ruin last; and now
To final battle drew, disdaining flight
Or faint retreat; when the great Son of God
To all his host on either hand thus spake:

"'Stand still in bright array, ye Saints; here stand,
Ye Angels armed, this day from battle rest!
Faithful hath been your warfare and of God
Accepted, fearless in his righteous cause;
And as ye have received, so have ye done
Invincibly; but of this cursèd crew
The punishment to other hand belongs;
Vengeance is his, or whose he sole appoints:
Number to this day's work is not ordained,
Nor multitude; stand only and behold

783. *his*, its.
785. *obdured*, hardened.
794. *fraud*, stratagem; artifice.
795. *Weening*. See line 86.
808. *Vengeance is his*. "It is written, Vengeance is mine; I will repay, saith the Lord." Romans xii. 19. — *whose*, belongs to him whom.
810. See Exodus xiv. 13.

God's indignation on these godless poured
By me; not you, but me they have despised
Yet envied; against me is all their rage,
Because the Father, to whom in Heaven supreme
Kingdom, and power, and glory appertains,
Hath honored me according to his will.
Therefore to me their doom he hath assigned;
That they may have their wish, to try with me
In battle which the stronger proves; they all,
Or I alone against them; since by strength
They measure all, of other excellence
Not emulous, nor care who them excels;
Nor other strife with them do I vouchsafe.'

"So spake the Son, and into terror changed
His countenance, too severe to be beheld
And full of wrath bent on his enemies.
At once the Four spread out their starry wings
With dreadful shade contiguous, and the orbs
Of his fierce chariot rolled, as with the sound
Of torrent floods or of a numerous host.
He on his impious foes right onward drove,
Gloomy as night; under his burning wheels
The steadfast empyréan shook throughout,
All but the throne itself of God. Full soon
Among them he arrived, in his right hand
Grasping ten thousand thunders, which he sent
Before him, such as in their souls infixed
Plagues; they, astonished, all resistance lost,
All courage; down their idle weapons dropped;
O'er shields and helms and helmèd heads he rode
Of thrones, and mighty seraphim prostráte,
That wished the mountains now might be again

815. See Matt. vi. 13.
827. *the Four.* See line 752.
828. *contiguous*, so near as to meet.
842. *That wished.* "They shall say to the mountains, Cover us; and to the hills, Fall on us." Hosea x 8

Thrown on them as a shelter from his ire.
Nor less on either side tempestuous fell
His arrows from the fourfold-visaged Four
Distinct with eyes, and from the living wheels
Distinct alike with multitude of eyes;
One spirit in them ruled, and every eye
Glared lightning and shot forth pernicious fire
Among the accursed, that withered all their strength
And of their wonted vigor left them drained,
Exhausted, spiritless, afflicted, fallen.
Yet half his strength he put not forth, but checked
His thunder in mid volley; for he meant
Not to destroy, but root them out of Heaven.
The overthrown he raised, and as a herd
Of goats or timorous flock together thronged
Drove them before him thunder-struck, pursued
With terrors and with furies to the bounds
And crystal wall of Heaven, which opening wide
Rolled inward, and a spacious gap disclosed
Into the wasteful deep: the monstrous sight
Struck them with horror backward, but far worse
Urged them behind; headlong themselves they threw
Down from the verge of Heaven; eternal wrath
Burned after them to the bottomless pit.

"Hell heard the unsufferable noise, Hell saw
Heaven ruining from Heaven, and would have fled
Affrighted; but strict Fate had cast too deep
Her dark foundations, and too fast had bound.
Nine days they fell; confounded Chaos roared,
And felt tenfold confusion in their fall
Through his wild anarchy, so huge a rout
Encumbered him with ruin: Hell at last

846. *Distinct*, spotted; marked. —*with eyes*. "And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about." Ezekiel x. 12

868. *ruining*, falling with ruin

867–877. See I. 44–53.

Yawning received them whole, and on them closed;
Hell, their fit habitation, fraught with fire
Unquenchable, the house of woe and pain.
Disburdened Heaven rejoiced, and soon repaired
Her mural breach, returning whence it rolled.

"Sole victor, from the expulsion of his foes
Messiah his triumphal chariot turned:
To meet him all his saints, who silent stood
Eye-witnesses of his almighty acts,
With jubilee advanced; and as they went,
Shaded with branching palm, each Order bright
Sung triumph, and him sung victorious King,
Son, Heir, and Lord, to him dominion given,
Worthiest to reign: he celebrated rode
Triumphant through mid Heaven into the courts
And temple of his mighty Father throned
On high; who into glory him received,
Where now he sits at the right hand of bliss.

"Thus, measuring things in Heaven by things on Earth,
At thy request and that thou may'st beware
By what is past, to thee I have revealed
What might have else to human race been hid;
The discord which befel, and war in Heaven
Among the angelic powers, and the deep fall
Of those too high aspiring, who rebelled
With Satan; he who envies now thy state,
Who now is plotting how he may seduce
Thee also from obedience, that with him
Bereaved of happiness thou may'st partake
His punishment, eternal misery:

888. *celebrated*, attended in procession.

892. *at the right hand.* See Hebrews i. 3.

900. *he*, him

Which would be all his solace and revenge,
As a despite done against the Most High,
Thee once to gain companion of his woe.
But listen not to his temptations; warn
Thy weaker; let it profit thee to have heard,
By terrible example, the reward
Of disobedience; firm they might have stood,
Yet fell. Remember, and fear to transgress."

909. *Thy weaker.* "Giving honour unto the wife, as unto the weaker vessel." 1 Peter iii. 7.

BOOK VII.

THE ARGUMENT.

RAPHAEL, at the request of Adam, relates how and wherefore this world was first created; that God, after the expelling of Satan and his angels out of Heaven, declared his pleasure to create another world, and other creatures to dwell therein; sends his Son with glory and attendance of angels to perform the work of creation in six days: the angels celebrate with hymns the performance thereof, and his reascension into Heaven.

DESCEND from Heaven, Urania (by that name
If rightly thou art called), whose voice divine
Following, above the Olympian hill I soar,
Above the flight of Pegaséan wing!
The meaning, not the name, I call: for thou
Nor of the Muses nine, nor on the top
Of old Olympus dwell'st; but, heavenly born,
Before the hills appeared or fountain flowed,
Thou with eternal Wisdom didst converse,
Wisdom thy sister, and with her didst play

1. *Urania* was one of the nine Muses; she presided over Astronomy, the meaning of *that name* being heavenly. Milton applies it to the *heavenly Muse* whom he had invoked at first. See I. 6.

3. *the Olympian hill*, Mount Olympus, the seat of the gods.

4. *Pegasean wing*. The winged horse Pegasus was said to have ascended to the seat of the immortals.

5. *The meaning, not the name call*. See line 1. I invoke not any heathen muse, whose highest flight could never reach the *heaven of heavens*, though I apply the name, to signify the source of the inspiration which I seek.

8. *Before the hills appeared or fountain flowed*. "When there were no depths, I (Wisdom) was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth." Proverbs viii. 24. 25.

9. *converse*, associate.

10. *with her didst play*. "I was daily his delight, rejoicing always before him." Proverbs viii. 30.

In presence of the almighty Father, pleased
With thy celestial song. Up led by thee
Into the heaven of heavens I have presumed,
An earthly guest, and drawn empyreal air,
Thy tempering; with like safety guided down
Return me to my native element;
Lest from this flying steed unreined, as once
Bellerophon (though from a lower clime),
Dismounted on the Aleian field I fall,
Erroneous there to wander and forlorn.
Half yet remains unsung, but narrower bound
Within the visible diurnal sphere;
Standing on earth, not rapt above the pole,
More safe I sing with mortal voice, unchanged
To hoarse or mute, though fallen on evil days,
On evil days though fallen, and evil tongues,
In darkness, and with dangers compassed round,
And solitude; yet not alone, while thou
Visit'st my slumbers nightly or when morn
Purples the east. Still govern thou my song,
Urania, and fit audience find though few:
But drive far off the barbarous dissonance

15. *Thy tempering*, tempered by thee.

18–20. Bellerophon conquered the monster Chimæra by the aid of Pegasus. Elated by his success, he attempted, it is said, to fly up into heaven on his winged steed. Jupiter, to punish his presumption, sent a gadfly to sting Pegasus, and Bellerophon was thrown to the earth. The fall made him both lame and blind, and he wandered disconsolate over the Aleian fields, avoiding the abodes of men. — *erroneous*, roving; wandering.

21. *Half*, half of the poem.

23. *rapt*, caught up; borne away.

25–28. Milton here refers to the times in which he lived. This book was written after the Restoration of Charles II. to the English throne in 1660. This event had destroyed Milton's hopes for the establishment of a republican form of government in England, and for a time his life was in danger, as he had been a friend and adherent of Cromwell who had usurped the government. His blindness was now total, and he sought safety in a retired life.

29. *nightly*. See III. 29–32.

30. *govern*, influence; direct.

31. *fit audience find, though few*. The number of those who in such *evil days* would listen to the song of the heavenly Muse was small, though some *few* still remained who were *fit* to hear her voice.

Of Bacchus and his revellers, the race
Of that wild rout that tore the Thracian bard
In Rhodopè, where woods and rocks had ears
To rapture, till the savage clamor drowned
Both harp and voice; nor could the Muse defend
Her son. So fail not thou who thee implores;
For thou art heavenly, she an empty dream.

Say, goddess, what ensued when Raphaël,
The affable Archangel, had forewarned
Adam by dire example to beware
Apostasy, by what befell in Heaven
To those apostates, lest the like befall
In Paradise to Adam or his race
(Charged not to touch the interdicted tree)
If they transgress, and slight that sole command,
So easily obeyed, amid the choice
Of all tastes else to please their appetite,
Though wandering. He with his consorted Eve
The story heard attentive, and was filled
With admiration and deep muse, to hear
Of things so high and strange, things to their thought
So unimaginable as hate in Heaven,
And war so near the peace of God in bliss
With such confusion; but the evil soon

33–38. Orpheus, *the Thracian bard*, was the son of Calliope, *the Muse* who presided over epic poetry. As he played upon the lyre given him by Apollo, nothing could withstand the charm of his music. Not only men, but also beasts, and even *woods and rocks* were moved *to rapture*. Having lost his wife Eurydice, he refused to be consoled. The Thracian women, in revenge for the contempt with which he treated them, and excited by the rites of Bacchus, *drowned both harp and voice* by their *savage clamor*, tore him limb from limb, and threw his head into the Hebrus, a river which descended from Mount *Rhodope* to the sea. Milton, under these figures, may be describing the dissolute court of Charles II., among whose followers such strains as his would stir up only contempt and ridicule.

38. *who*, him who.

41 *affable*. See V. 221.

42. *beware*, beware of.

46 *interdicted*, forbidden. See Genesis ii. 16, 17. See I. 2.

50. *wandering*, not fixed; seeking variety.

52. *admiration*, wonder. — *muse*, meditation; musing.

Driven back redounded as a flood on those
From whom it sprung, impossible to mix
With blessedness. Whence Adam soon repealed
The doubts that in his heart arose; and now
Led on, yet sinless, with desire to know
What nearer might concern him; how this world
Of heaven and earth conspicuous first began,
When and whereof created, for what cause,
What within Eden or without was done
Before his memory; as one whose drought
Yet scarce allayed still eyes the current stream
Whose liquid murmur heard new thirst excites,
Proceeded thus to ask his heavenly guest:

"Great things, and full of wonder in our ears,
Far differing from this world, thou hast revealed,
Divine interpreter, by favor sent
Down from the empyréan to forewarn
Us timely of what might else have been our loss,
Unknown, which human knowledge could not reach:
For which to the infinitely Good we owe
Immortal thanks, and his admonishment
Receive, with solemn purpose to observe
Immutably his sovran will, the end
Of what we are. But since thou hast vouchsafed
Gently for our instruction to impart
Things above earthly thought, which yet concerned
Our knowing as to highest wisdom seemed,
Deign to descend now lower, and relate
What may no less perhaps avail us known;

57. *redounded*, flowed or rushed back.
58. *repealed*, recalled: suppressed.
63. *conspicuous*, open to the sight.
67. *current*, running.
71. *interpreter*, one who unfolds or makes known.—*by favor sent*. See V. 219–245.
74. *timely*, in time.
79. *the end of what we are* the object of our being.
81. *Gently*, courteously.
83. *seemed*, seemed good.
85. *known*, when it is known.

How first began this heaven, which we behold
Distant so high, with moving fires adorned
Innumerable, and this which yields or fills
All space, the ambient air wide interfused
Embracing round this florid earth; what cause
Moved the Creator, in his holy rest
Through all eternity, so late to build
In Chaos, and the work begun how soon
Absolved; if unforbid thou may'st unfold
What we not to explore the secrets ask
Of his eternal empire, but the more
To magnify his works the more we know.
And the great light of day yet wants to run
Much of his race though steep; suspense in heaven
Held by thy voice, thy potent voice, he hears,
And longer will delay to hear thee tell
His generation, and the rising birth
Of Nature from the unapparent deep:
Or if the star of evening and the moon
Haste to thy audience, night with her will bring
Silence, and sleep listening to thee will watch;
Or we can bid his absence, till thy song
End, and dismiss thee ere the morning shine."

Thus Adam his illustrious guest besought;
And thus the godlike angel answered mild:

"This also thy request, with caution asked,
Obtain; though to recount almighty works
What words or tongue of seraph can suffice,

89. *interfused*, poured or spread between.
90. *florid*, covered with flowers; blooming.
94. *Absolved*, finished.
95. *not to explore*, not meaning in seeking to explore.
98. *wants*, has left.
99. *though steep*, though descending to the horizon.
103. *unapparent*, invisible, for "darkness was upon the face of the deep." See Genesis i. 2
105. *to thy audience*, to hear thee.

Or heart of man suffice to comprehend ?
Yet what thou canst attain, which best may serve
To glorify the Maker and infer
Thee also happier, shall not be withheld
Thy hearing ; such commission from above
I have received, to answer thy desire
Of knowledge within bounds ; beyond abstain
To ask, nor let thine own inventions hope
Things not revealed, which the invisible King,
Only omniscient, hath suppressed in night,
To none communicable in Earth or Heaven ;
Enough is left besides to search and know.
But knowledge is as food, and needs no less
Her temperance over appetite, to know
In measure what the mind may well contain ;
Oppresses else with surfeit, and soon turns
Wisdom to folly, as nourishment to wind.

"Know then, that after Lucifer from Heaven
(So call him, brighter once amidst the host
Of angels than that star the stars among)
Fell with his flaming legions through the deep
Into his place, and the great Son returned
Victorious with his saints, the omnipotent
Eternal Father from his throne beheld
Their multitude, and to his Son thus spake :

" ' At least our envious foe hath failed, who thought
All like himself rebellious, by whose aid
This inaccessible high strength, the seat

114. *suffice to comprehend.* "Such knowledge is too wonderful for me ; it is high, I cannot attain unto it." Psalm cxxxix. 6.

116. *infer*, make, or make by consequence.

117. *withheld*, withheld from.

121. *To ask*, from asking. — *hope*, hope to reach or discover.

123. *hath suppressed.* "The secret things belong unto the Lord our God." Deuteronomy xxix. 29.

127. *temperance*, restraint.

133. *that star*, the morning star, called Lucifer, the light-bringer. See V. 708.

Of Deity supreme, us dispossessed,
He trusted to have seized, and into fraud
Drew many, whom their place knows here no more;
Yet far the greater part have kept, I see,
Their station; Heaven yet populous retains
Number sufficient to possess her realms
Though wide, and this high temple to frequent
With ministeries due and solemn rites:
But lest his heart exalt him in the harm
Already done, to have dispeopled Heaven,
My damage fondly deemed, I can repair
That detriment, if such it be to lose
Self-lost, and in a moment will create
Another world, out of one man a race
Of men innumerable, there to dwell,
Not here, till by degrees of merit raised
They open to themselves at length the way
Up hither, under long obedience tried,
And Earth be changed to Heaven, and Heaven to Earth,
One kingdom, joy and union without end.
Meanwhile inhabit lax, ye powers of Heaven,
And thou my Word, begotten Son, by thee
This I perform; speak thou, and be it done:
My overshadowing Spirit and might with thee
I send along; ride forth, and bid the deep
Within appointed bounds be heaven and earth —
Boundless the deep, because I am who fill
Infinitude, nor vacuous the space.

142 *us dispossessed*, we having been dispossessed. This is a Latinism The objective case is made absolute instead of the nominative, which is more common in English.

143. *fraud*, treachery; rebellion.

144. "Neither shall his place know him any more." Job vii 10.

149. *ministeries*, ministries.

152. *My damage fondly deemed*, vainly considered as injury done to me.

162. *inhabit 'ax*, dwell at large, with ample room.

168. *I am*. See Exodus iii. 14

169. Another construction divides the sentence at *Infinitude*, putting a comma after *space*, and a semicolon after *are*, line 172

Though I uncircumscribed myself retire,
And put not forth my goodness which is free
To act or not, necessity and chance
Approach not me, and what I will is fate.'

" So spake the Almighty, and to what he spake
His Word, the filial Godhead, gave effect.
Immediate are the acts of God, more swift
Than time or motion, but to human ears
Cannot without procéss of speech be told,
So told as earthly notion can receive.
Great triumph and rejoicing was in Heaven,
When such was heard declared the Almighty's will;
Glory they sung to the Most High, good-will
To future men, and in their dwellings peace;
Glory to him whose just avenging ire
Had driven out the ungodly from his sight
And the habitations of the just; to him
Glory and praise, whose wisdom had ordained
Good out of evil to create, instead
Of spirits malign a better race to bring
Into their vacant room, and thence diffuse
His good to worlds and ages infinite.

" So sang the Hierarchies. Meanwhile the Son
On his great expedition now appeared,
Girt with omnipotence, with radiance crowned
Of majesty divine, sapience and love
Immense, and all his Father in him shone.
About his chariot numberless were poured
Cherub and Seraph, Potentates and Thrones,
And Virtues, winged spirits, and chariots winged

170. *myself retire*, withdraw myself

176. *Immediate*. "He spake, and it was done; he commanded, and it stood fast." Psalm xxxiii. 9.

182, 183. "Glory to God in the highest, and on earth peace, good will toward men." Luke ii. 14

192. *Hierarchies*, orders of angels.

195. *sapience*, wisdom.

199 *Virtues*, one of the orders of celestial beings. See V. 601.

From the armory of God, where stand of old
Myriads between two brazen mountains lodged,
Against a solemn day harnessed at hand,
Celestial equipage; and now came forth
Spontaneous, for within them spirit lived,
Attendant on their Lord: Heaven opened wide
Her ever-during gates, harmonious sound
On golden hinges moving, to let forth
The King of glory, in his powerful Word
And Spirit coming to create new worlds.
On heavenly ground they stood, and from the shore
They viewed the vast immeasurable abyss
Outrageous as a sea, dark, wasteful, wild,
Up from the bottom turned by furious winds
And surging waves, as mountains, to assault
Heaven's height, and with the centre mix the pole.

"'Silence, ye troubled waves, and thou deep, peace!'
Said then the omnific Word; 'your discord end!'
Nor stayed, but, on the wings of cherubim
Uplifted, in paternal glory rode
Far into Chaos and the world unborn;
For Chaos heard his voice. Him all his train
Followed in bright procession, to behold
Creation and the wonders of his might.
Then stayed the fervid wheels, and in his hand
He took the golden compasses, prepared
In God's eternal store, to circumscribe

201. *brazen mountains.* "And I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass." Zechariah vi. 1.

204. *within them spirit lived.* 'Whithersoever the spirit was to go, they went; thither was their spirit to go." Ezekiel i. 20.

208. *The King of glory.* See Psalm xxiv. 7–10.

214. It is supposed that the poet may have dictated *In* instead of *And*. — *as*, like.

217. *omnific*, all-making.

221. *heard*, heard and obeyed

224. *fervid*, glowing.

226. *store*, treasury or treasure. — *circumscribe*, draw a line around, so as to include.

This universe and all created things:
One foot he centred, and the other turned
Round through the vast profundity obscure,
And said, 'Thus far extend, thus far thy bounds,
This be thy just circumference, O World!'

"Thus God the heaven created, thus the earth,
Matter unformed and void: darkness profound
Covered the abyss; but on the watery calm
His brooding wings the Spirit of God outspread,
And vital virtue infused and vital warmth
Throughout the fluid mass, but downward purged
The black, tartareous, cold, infernal dregs,
Adverse to life: then founded, then conglobed
Like things to like, the rest to several place
Disparted, and between spun out the air;
And Earth self-balanced on her centre hung.

"'Let there be light!' said God, and forthwith light
Ethereal, first of things, quintessence pure,
Sprung from the deep, and from her native east
To journey through the aery gloom began,
Sphered in a radiant cloud, for yet the sun
Was not; she in a cloudy tabernacle
Sojourned the while. God saw the light was good;
And light from darkness by the hemisphere

227. *This universe*, this world of heaven and earth.

233–235. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Genesis i. 2.

236. *virtue*, power.

237. *purged*, separated.

239. *then founded, then conglobed*, then melted or run together, and afterwards formed into a mass *like things to like*, those things that could consist with each other.

240. *the rest*, those which could not thus be *founded* and *conglobed*. — *several*, separate; distinct.

243–252. See Genesis i. 3–5.

248. *tabernacle*, tent; temporary abode.

250. *by the hemisphere*. As the earth is round, one half or one hemisphere must be dark while the other is light.

Divided . light the day, and darkness night
He named. Thus was the first day even and morn;
Nor passed uncelebrated, nor unsung
By the celestial quires, when orient light
Exhaling first from darkness they beheld,
Birthday of heaven and earth; with joy and shout
The hollow universal orb they filled,
And touched their golden harps, and hymning praised
God and his works; Creator him they sung,
Both when first evening was, and when first morn.

"Again God said, 'Let there be firmament
Amid the waters, and let it divide
The waters from the waters.' And God made
The firmament, expanse of liquid, pure,
Transparent, elemental air, diffused
In circuit to the uttermost convex
Of this great round; partition firm and sure,
The waters underneath from those above
Dividing; for as earth, so he the world
Built on circumfluous waters calm, in wide
Crystalline ocean, and the loud misrule
Of Chaos far removed, lest fierce extremes
Contiguous might distemper the whole frame;
And heaven he named the firmament: so even
And morning chorus sung the second day.

"The earth was formed; but in the womb as yet
Of waters embryon immature involved,

257. *universal orb*, sphere which, according to the ancient astronomy, contained the earth and all the heavenly bodies.

253–260. "When the morning stars sang together, and all the sons of God shouted for joy." Job xxxviii. 7.

260 *evening* is mentioned before *morn*, as in Genesis i., the Hebrews having considered the day to begin at sunset.

261–275. See Genesis i. 6–8.

270. *circumfluous*, flowing round.

273. *Contiguous*, coming so near as to touch or strike each other.

Appeared not: over all the face of earth
Main ocean flowed, not idle, but with warm
Prolific humor softening all her globe
Fermented the great mother to conceive,
Satiate with genial moisture; when God said,
'Be gathered now, ye waters under heaven,
Into one place, and let dry land appear!'
Immediately the mountains huge appear
Emergent, and their broad bare backs upheave
Into the clouds, their tops ascend the sky.
So high as heaved the tumid hills, so low
Down sunk a hollow bottom broad and deep,
Capacious bed of waters: thither they
Hasted with glad precipitance, uprolled
As drops on dust conglobing from the dry;
Part rise in crystal wall, or ridge direct,
For haste; such flight the great command impressed
On the swift floods. As armies at the call
Of trumpet (for of armies thou hast heard)
Troop to their standard, so the watery throng,
Wave rolling after wave, where way they found;
If steep, with torrent rapture; if through plain,
Soft-ebbing: nor withstood them rock or hill;
But they, or underground, or circuit wide
With serpent error wandering, found their way,
And on the washy ooze deep channels wore;
Easy, ere God had bid the ground be dry,

279. *Main*, vast.
280. *humor*, moisture.
288–303. See Genesis i. 9, 10.
286. *Emergent*, rising out of the waters.
288. *So high — so low.* See Psalm civ. 8, 9.
291. *precipitance*, haste; headong flow.
293. *direct*, perpendicular; steep.
294. *such flight.* "At thy rebuke they fled; at the voice of thy thunder they hasted away." Psalm civ. 7.
299. *torrent*, rushing.—*rapture* violence; violent rapidity.
301. *or underground, or circuit wide*, either underground or in wide circuit.
302. *serpent*, winding; serpent like. —*error*, irregular course.
303. *ooze*, soft mud or slime.
304. *Easy*, which it was easy an easy thing, to do

All but within those banks, where rivers now
Stream, and perpetual draw their humid train.
The dry land, earth, and the great receptacle
Of congregated waters he called seas:
And saw that it was good, and said, 'Let the earth
Put forth the verdant grass, herb yielding seed,
And fruit-tree yielding fruit after her kind,
Whose seed is in herself upon the earth.'
He scarce had said, when the bare earth, till then
Desert and bare, unsightly, unadorned,
Brought forth the tender grass, whose verdure clad
Her universal face with pleasant green;
Then herbs of every leaf, that sudden flowered
Opening their various colors, and made gay
Her bosom smelling sweet; and these scarce blown,
Forth flourished thick the clustering vine, forth crept
The swelling gourd, up stood the corny reed
Embattled in her field, and the humble shrub,
And bush with frizzled hair implicit: last
Rose as in dance the stately trees, and spread
Their branches hung with copious fruit, or gemmed
Their blossoms. With high woods the hills were crowned,
With tufts the valleys and each fountain side,
With borders long the rivers; that Earth now
Seemed like to Heaven, a seat where gods might dwell,
Or wander with delight, and love to haunt
Her sacred shades: though God had yet not rained
Upon the earth, and man to till the ground
None was; but from the earth a dewy mist
Went up and watered all the ground, and each

307 *earth*, he called earth.
309–312. See Genesis i. 11, 12.
314. *Desert*, uncultivated.
321. *the corny reed*, the jointed stem of corn (grain).
322. *Embattled*, as in order of battle.
323. *implicit*, entangled.
325. *gemmed*, put forth.
328. *ther*, so that.
331–337 See Genesis ii. 5, 6

Plant of the field, which ere it was in the earth
God made, and every herb before it grew
On the green stem. God saw that it was good:
So even and morn recorded the third day.

"Again the Almighty spake: — 'Let there be lights
High in the expanse of heaven, to divide
The day from night; and let them be for signs,
For seasons, and for days, and circling years;
And let them be for lights, as I ordain
Their office in the firmament of heaven,
To give light on the earth;' and it was so.
And God made two great lights, great for their use
To man, the greater to have rule by day,
The less by night, altern; and made the stars,
And set them in the firmament of heaven
To illuminate the earth, and rule the day
In their vicissitude, and rule the night,
And light from darkness to divide. God saw,
Surveying his great work, that it was good:
For of celestial bodies first the sun
A mighty sphere he framed, unlightsome first,
Though of ethereal mould; then formed the moon
Globose, and every magnitude of stars,
And sowed with stars the heaven thick as a field.
Of light by far the greater part he took,
Transplanted from her cloudy shrine, and placed
In the sun's orb, made porous to receive
And drink the liquid light, firm to retain
Her gathered beams, great palace now of light.
Hither, as to their fountain, other stars

329–353 See Genesis i. 14–18.
348. *altern*, alternate.
355 *unlightsome*, wanting light.
357. *Globose*, spherical.
360. *her cloudy shrine*. See line 248.
363. *Her* refers to *light*
364. *other stars*, the planets which shine by light reflected from the sun.

Repairing in their golden urns draw light,
And hence the morning planet gilds her horns:
By tincture or reflection they augment
Their small peculiar, though, from human sight
So far remote, with diminution seen.
First in his east the glorious lamp was seen,
Regent of day, and all the horizon round
Invested with bright rays, jocund to run
His longitude through heaven's high road; the gray
Dawn and the Pleiadès before him danced
Shedding sweet influence. Less bright the moon,
But opposite in levelled west was set,
His mirror, with full face borrowing her light
From him, for other light she needed none
In that aspéct, and still that distance keeps
Till night, then in the east her turn she shines,
Revolved on heaven's great axle, and her reign
With thousand lesser lights dividual holds,
With thousand thousand stars, that then appeared
Spangling the hemisphere. Then, first adorned
With her bright luminaries that set and rose,
Glad evening and glad morn crowned the fourth day.

366. *the morning planet*. See V. 166–170.— *her horns*. Venus, seen through the telescope, appears at certain times, when either morning or evening star, crescent-shaped like the moon.

367. *tincture*, communication; receiving into themselves by absorption.

368. *peculiar*, exclusive property; what is specially their own — the Latin "peculium."

372. *Invested*, clothed. — *jocund to run*. "In them hath he set a tabernacle for the sun; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race" Psalm xix. 4, 5.

374. *longitude*, distance from east to west. "His going forth is from the end of the heaven, and his circuit unto the ends thereof" Psalm xix. 6.

374. *the Pleiades* are a cluster of stars in the constellation Taurus.

375. *sweet influence*. "Canst thou bind the sweet influences of the Pleiades?" Job xxxviii. 31.

376. *levelled west*, the western horizon.

377. *His mirror*, reflecting his rays.

379. *that aspect*, that situation with regard to the sun; here, in opposition.

380. *her turn*, in her turn.

382 *dividual*, divided; shared

" And God said, 'Let the waters generate
Reptile with spawn abundant, living soul;
And let fowl fly above the earth, with wings
Displayed on the open firmament of heaven.'
And God created the great whales, and each
Soul living, each that crept, which plenteously
The waters generated by their kinds,
And every bird of wing after his kind;
And saw that it was good, and blessed them, saying,
'Be fruitful, multiply, and in the seas,
And lakes, and running streams, the waters fill;
And let the fowl be multiplied on the earth.'
Forthwith the sounds and seas, each creek and bay,
With fry innumerable swarm, and shoals
Of fish, that with their fins and shining scales
Glide under the green wave, in sculls that oft
Bank the mid sea: part single or with mate
Graze the sea-weed, their pasture, and through groves
Of coral stray, or sporting with quick glance
Show to the sun their waved coats dropt with gold,
Or in their pearly shells at ease attend
Moist nutriment, or under rocks their food
In jointed armor watch; on smooth the seal
And bended dolphins play; part huge of bulk
Wallowing unwieldy, enormous in their gait,
Tempest the ocean. There leviathan,
Hugest of living creatures, on the deep

387–448. See Genesis i. 20–23.

388. The word *reptile* is here used for "every living creature that moveth, which the waters brought forth."

402. *sculls*, shoals or schools.

403. *Bank*, rise in banks in

405. *glance*, flash; gleam.

406. *dropt*, variegated; spotted.

407. *attend*, lie in wait for.

409. *jointed armor*. The shell of the lobster resembles the armor anciently worn by knights — *smooth*, smooth water.

410. *bended dolphins*. The dolphin forms an arch with his body as he leaps out of the water and immediately dives again beneath its surface.

412. *Tempest*, disturb as by tempestuous wind. — *Leviathan*. "There is that leviathan, whom thou hast made to play therein." Psalm civ. 26.

Stretched like a promontory, sleeps or swims,
And seems a moving land, and at his gills
Draws in, and at his trunk spouts out, a sea.
Meanwhile the tepid caves, and fens, and shores,
Their brood as numerous hatch from the egg, that soon
Bursting with kindly rupture forth disclosed
Their callow young; but feathered soon and fledge
They summed their pens, and soaring the air sublime
With clang despised the ground, under a cloud
In prospect; there the eagle and the stork
On cliffs and cedar tops their eyries build.
Part loosely wing the region, part more wise
In common, ranged in figure, wedge their way,
Intelligent of seasons, and set forth
Their aery caravan, high over seas
Flying, and over lands, with mutual wing
Easing their flight; so steers the prudent crane
Her annual voyage, borne on winds; the air
Floats, as they pass, fanned with unnumbered plumes.
From branch to branch the smaller birds with song
Solaced the woods, and spread their painted wings
Till even; nor then the solemn nightingale
Ceased warbling, but all night tuned her soft lays.
Others on silver lakes and rivers bathed
Their downy breast; the swan, with archèd neck
Between her white wings mantling proudly, rows

414. *Stretched like a promontory.* See I. 200–208.

419. *rupture*, the act of breaking.

420. *fledge*, fledged.

421. *summed their pens.* This is a term of falconry. *Pens* means wing-feathers, and the whole signifies had their feathers full-grown. — *sublime*, on high.

423. *prospect*, view; distant view. — *there*, in such or these high places, *the air sublime*.

425. *loosely*, separately.

426. Birds of passage fly in ranks arranged in the form of a wedge, one bird leading to cut the air. As this is fatiguing, the first bird soon falls back and another takes his place. Thus *with mutual wing* they *ease their flight*.

427. *Intelligent of seasons.* "Yea, the stork in the heaven knoweth her appointed times; and he turtle and the crane and the swallow observe the time of their coming." Jeremiah viii. 7.

434 *Solaced*, cheered.

439 *mantling.* This also is a

Her state with oary feet; yet oft they quit
The dank, and rising on stiff pennons tower
The mid aërial sky. Others on ground
Walked firm; the crested cock whose clarion sounds
The silent hours, and the other whose gay train
Adorns him, colored with the florid hue
Of rainbows and starry eyes. The waters thus
With fish replenished, and the air with fowl,
Evening and morn solémnized the fifth day.

"The sixth, and of creation last, arose
With evening harps and matin; when God said,
'Let the earth bring forth soul living in her kind,
Cattle, and creeping things, and beast of the earth,
Each in their kind.' The earth obeyed, and straight
Opening her fertile womb teemed at a birth
Innumerous living creatures, perfect forms,
Limbed and full grown; out of the ground up rose,
As from his lair, the wild beast where he wons
In forest wild, in thicket, brake, or den;
Among the trees in pairs they rose, they walked,
The cattle in the fields and meadows green;
Those rare and solitary, these in flocks
Pasturing at once and in broad herds up sprung.
The grassy clods now calved; now half appeared
The tawny lion, pawing to get free
His hinder parts, then springs as broke from bonds,
And rampant shakes his brinded mane; the ounce,
The libbard, and the tiger, as the mole
Rising, the crumbled earth above them threw
In hillocks; the swift stag from under ground

term of falconry, signifying that the wings are raised so as to form sort of mantle for the back. In this line, the comma should perhaps be put after *mantling* rather than *proudly*.

443. *state*, stately pomp.

444. *pennons*. See l. 933

444. *the other*, the other cock the peacock.

450–498. See Genesis i. 24, 25

454. *teemed*, poured out.

457. *wons*, dwells; abides

461. *Those — these*. See lines 457, 460.

466. *rampant*, bounding.

467. *libbard*, leopard.

Bore up his branching head; scarce from his mould
Behemoth, biggest born of earth, upheaved
His vastness; fleeced the flocks and bleating rose,
As plants; ambiguous between sea and land
The river horse and scaly crocodile.
At once came forth whatever creeps the ground,
Insect or worm; those waved their limber fans
For wings, and smallest lineaments exact
In all the liveries decked of summer's pride
With spots of gold and purple, azure and green;
These as a line their long dimension drew,
Streaking the ground with sinuous trace; not all
Minims of Nature; some of serpent kind,
Wondrous in length and corpulence, involved
Their snaky folds and added wings. First crept
The parsimonious emmet, provident
Of future, in small room large heart enclosed;
Pattern of just equality perhaps
Hereafter, joined in her popular tribes
Of commonalty: swarming next appeared
The female bee, that feeds her husband drone
Deliciously, and builds her waxen cells
With honey stored. The rest are numberless,
And thou their natures know'st, and gav'st them
names,
Needless to thee repeated; nor unknown
The serpent, subtlest beast of all the field,

471. *Behemoth* is here used as the name of the elephant, though in the book of Job (xl. 15–24) it is the hippopotamus or river-horse of the Nile.

476. *those*, insects. — *fans*, not wings, because not feathered.

477. *lineaments*, outlines of the shape, as representing the body. See V. 278.

478. *liveries*, forms of dress or garb. — *decked*, if connected with *waved*, agrees with *those*.

480. *these*. See *worm*, in line 76.

482. *Minims*, smallest forms.

483. *corpulence*, bulk. — *involved*, twisted; entangled.

484. *added wings*, as the drag on and other fabulous serpents — *added* is here a verb.

485. *The parsimonious emmet*. See Proverbs vi. 6–8.

493. *gav'st them names*. See Genesis ii. 19, 20.

495. *subtlest beast* "Now the serpent was more subtle than any beast of the field which the Lord God had made" Genesis iii 1

Of huge extent sometimes, with brazen eyes
And hairy mane terrific, though to thee
Not noxious, but obedient at thy call.

"Now heaven in all her glory shone, and rolled
Her motions, as the great first Mover's hand
First wheeled their course; earth in her rich attire
Consummate lovely smiled; air, water, earth,
By fowl, fish, beast, was flown, was swum, was walked
Frequent: and of the sixth day yet remained.
There wanted yet the master work, the end
Of all yet done; a creature who, not prone
And brute as other creatures but endued
With sanctity of reason, might erect
His stature, and upright with front serene
Govern the rest, self-knowing, and from thence
Magnanimous to correspond with Heaven,
But grateful to acknowledge whence his good
Descends, thither with heart and voice and eyes
Directed in devotion, to adore
And worship God supreme, who made him chief
Of all his works: therefore the omnipotent
Eternal Father (for where is not he
Present?) thus to his Son audibly spake:

"'Let us make now Man in our image, Man
In our similitude, and let them rule
Over the fish and fowl of sea and air,
Beast of the field, and over all the earth,
And every creeping thing that creeps the ground.'
This said, he formed thee, Adam, thee, O Man,
Dust of the ground, and in thy nostrils breathed

504. *Frequent*, crowded; thronged.
506. *prone*, with the face downward.
511. *Magnanimous*, sufficiently great of mind.
519–534. See Genesis i. 26–28.
525. *Dust of the ground*. "And

The breath of life; in his own image he
Created thee, in the image of God
Express, and thou becam'st a living soul.
Male he created thee, but thy consort
Female, for race; then blessed mankind, and said,
'Be fruitful, multiply, and fill the earth;
Subdue it, and throughout dominion hold
Over fish of the sea, and fowl of the air,
And every living thing that moves on the earth.'
Wherever thus created, for no place
Is yet distinct by name, thence, as thou know'st,
He brought thee into this delicious grove,
This garden, planted with the trees of God,
Delectable both to behold and taste;
And freely all their pleasant fruit for food
Gave thee; all sorts are here that all the earth yields,
Variety without end; but of the tree,
Which tasted works knowledge of good and evil,
Thou may'st not; in the day thou eat'st, thou diest;
Death is the penalty imposed; beware,
And govern well thy appetite, lest Sin
Surprise thee, and her black attendant Death.

"Here finished he, and all that he had made
Viewed, and behold, all was entirely good:
So even and morn accomplished the sixth day;
Yet not till the Creator from his work
Desisting, though unwearied, up returned,
Up to the heaven of heavens, his high abode,

the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis ii. 7.

528. *Express*, as a copy or likeness; the adjective agrees with *image*, as in Hebrews i. 3, "the xpress image."

535. *Wherever*, in what place oever thou wast.

538. *This garden*. See Genesis ii. 8.

539 *Delectable*. "Every tree that is pleasant to the sight, and good for food." Genesis ii. 9.

544. *Thou may'st not*. See Genesis ii. 16, 17.

549. *all was entirely good* "And God saw every thing that he had made, and, behold, it was very good." Genesis i 31

Thence to behold this new-created world,
The addition of his empire, how it showed
In prospect from his throne, how good, how fair,
Answering his great idea. Up he rode,
Followed with acclamation and the sound
Symphonious of ten thousand harps that tuned
Angelic harmonies: the earth, the air
Resounded (thou remember'st, for thou heard'st),
The heavens and all the constellations rung,
The planets in their station listening stood,
While the bright pomp ascended jubilant.
'Open, ye everlasting gates!' they sung,
'Open, ye heavens, your living doors! let in
The great Creator from his work returned
Magnificent, his six days' work, a world:
Open, and henceforth oft; for God will deign
To visit oft the dwellings of just men
Delighted, and with frequent intercourse
Thither will send his winged messengers
On errands of supernal grace.' So sung
The glorious train ascending. He through Heaven,
That opened wide her blazing portals, led
To God's eternal house direct the way,
A broad and ample road, whose dust is gold
And pavement stars, as stars to thee appear,
Seen in the galaxy, that milky way,
Which nightly as a circling zone thou seest
Powdered with stars. And now on earth the seventh
Evening arose in Eden, for the sun
Was set, and twilight from the east came on,
Forerunning night; when at the holy mount

556. *In prospect*, in view.
562. See Job xxxviii. 7.
564. *pomp*, procession.
565. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in." Psalm xxiv. 7.
575. *her blazing portals.* See line 206.
581. *Powdered with stars.* See line 358. — *the seventh.* See Genesis ii. 1–3

Of Heaven's high seated top, the imperial throne
Of Godhead, fixed forever firm and sure,
The filial Power arrived, and sat him down
With his great Father, for he also went
Invisible, yet stayed (such privilege
Hath Omnipresence), and the work ordained,
Author and end of all things, and from work
Now resting blessed and hallowed the seventh day,
As resting on that day from all his work;
But not in silence holy kept: the harp
Had work and rested not; the solemn pipe
And dulcimer, all organs of sweet stop,
All sounds on fret by string or golden wire,
Tempered soft tunings intermixed with voice
Choral or unison: of incense clouds
Fuming from golden censers hid the mount.
Creation and the six days' acts they sung:
'Great are thy works, Jehovah! infinite
Thy power; what thought can measure thee, or tongue
Relate thee? greater now in thy return
Than from the giant angels; thee that day
Thy thunders magnified; but to create
Is greater than created to destroy.
Who can impair thee, mighty King, or bound
Thy empire? Easily the proud attempt
Of spirits apostate and their counsels vain
Thou hast repelled, while impiously they thought
Thee to diminish, and from thee withdraw
The number of thy worshippers. Who seeks

592. *hallowed the seventh day.* 'For in six days the Lord made the heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it." Exodus xx. 11. In this line, the last two words seem to make one foot.

596. *stop*, that which regulates the sound of wind-instruments.

597. *fret* is the cross division, or wire, which regulates the sound of stringed instruments or varies their tone.

598. *tempered*, made to accord.

599. *unison*, sounding alone.

To lessen thee, against his purpose serves
To manifest the more thy might: his evil
Thou usest, and from thence creat'st more good.
Witness this new-made World, another heaven
From Heaven-gate not far, founded in view
On the clear hyaline, the glassy sea;
Of amplitude almost immense, with stars
Numerous, and every star perhaps a world
Of destined habitation; but thou know'st
Their seasons: among these the seat of men,
Earth with her nether ocean circumfused,
Their pleasant dwelling-place. Thrice happy men,
And sons of men, whom God hath thus advanced,
Created in his image, there to dwell
And worship him, and in reward to rule
Over his works, on earth, in sea, or air,
And multiply a race of worshippers
Holy and just; thrice happy, if they know
Their happiness, and persevere upright!'

"So sung they, and the empyréan rung
With hallelujahs: thus was sabbath kept.
And thy request think now fulfilled, that asked
How first this world and face of things began,
And what before thy memory was done
From the beginning, that posterity
Informed by thee might know; if else thou seek'st
Aught, not surpassing human measure, say."

619. *hyaline*, composed of glass. 'And I saw as it were a sea of glass, mingled with fire' Rev. xv. 2.

620. *immense*, without measure.

624. *nether*, lower. See line 268.

633. *empyrean*, the highest heaven, composed of the purest element. See II. 771

BOOK VIII.

THE ARGUMENT.

Adam inquires concerning celestial motions; is doubtfully answered, and exhorted to search rather things more worthy of knowledge: Adam assents, and, still desirous to detain Raphael, relates to him what he remembered since his own creation, his placing in Paradise, his talk with God concerning solitude and fit society, his first meeting and nuptials with Eve; his discourse with the angel thereupon, who, after admonitions repeated, departs.

The angel ended, and in Adam's ear
So charming left his voice, that he awhile
Thought him still speaking, still stood fixed to hear,
Then, as new waked, thus gratefully replied:

"What thanks sufficient, or what recompense
Equal, have I to render thee, divine
Historian, who thus largely hast allayed
The thirst I had of knowledge, and vouchsafed
This friendly condescension to relate
Things else by me unsearchable, now heard
With wonder but delight, and, as is due,
With glory attributed to the high
Creator? Something yet of doubt remains,
Which only thy solution can resolve.
When I behold this goodly frame, this World,

3. *stood fixed to hear.* This seems to mean, remained fixed as if listening

15–38. Adam is here made to propose the difficulties which beset the ancient system of Astronomy, commonly called the Ptolemaic. This supposed the Earth to be the centre, herself motionless or *sedentary*, round which the Sun, the planets, and the fixed stars revolved See III. 481-483

Of heaven and earth consisting, and compute
Their magnitudes, this earth a spot, a grain,
An atom, with the firmament compared
And all her numbered stars, that seem to roll
Spaces incomprehensible (for such
Their distance argues and their swift return
Diurnal) merely to officiate light
Round this opacous earth, this punctual spot,
One day and night, in all their vast survey
Useless besides; — reasoning, I oft admire
How Nature, wise and frugal, could commit
Such disproportions, with superfluous hand
So many nobler bodies to create,
Greater so manifold, to this one use,
For aught appears, and on their orbs impose
Such restless revolution, day by day
Repeated, while the sedentary earth,
That better might with far less compass move,
Served by more noble than herself, attains
Her end without least motion, and receives,
As tribute, such a sumless journey brought
Of incorporeal speed, her warmth and light;
Speed, to describe whose swiftness number fails."

So spake our sire, and by his countenance seemed
Entering on studious thoughts abstruse; which Eve
Perceiving where she sat retired in sight,
With lowliness majestic from her seat,
And grace that won who saw to wish her stay,
Rose, and went forth among her fruits and flowers.

19. *numbered*, numerous.
20. *Spaces*, through spaces.
22. *officiate*, supply as it is their office or duty to do.
23. *opacous*, opaque. — *punctual*, like a point as *with the firmament compared*.
24. *survey*, extent.
25. *admire*, wonder
29. *Greater so manifold*, so many times greater.
30. *aught*, aught that.
33. *compass*, circuit
36. *sumless*, beyond computation. — *such*, by or through such.
37. *incorporeal*, as without body; as of spirits. See line 110.

To visit how they prospered, bud and bloom,
Her nursery; they at her coming sprung,
And, touched by her fair tendance, gladlier grew.
Yet went she not, as not with such discourse
Delighted, or not capable her ear
Of what was high: such pleasure she reserved,
Adam relating, she sole auditress,
Her husband the relater she preferred
Before the angel, and of him to ask
Chose rather; he, she knew, would intermix
Grateful digressions, and solve high dispute
With conjugal caresses; from his lip
Not words alone pleased her. Oh, when meet now
Such pairs, in love and mutual honor joined?
With goddess-like demeanor forth she went,
Not unattended, for on her as queen
A pomp of winning graces waited still,
And from about her shot darts of desire
Into all eyes to wish her still in sight.
And Raphael now to Adam's doubt proposed
Benevolent and facile thus replied:

"To ask or search I blame thee not, for heaven
Is as the book of God before thee set,
Wherein to read his wondrous works, and learn
His seasons, hours, or days, or months, or years;
This to attain, whether heaven move or earth,
Imports not, if thou reckon right; the rest
From man or angel the great Architect
Did wisely to conceal, and not divulge
His secrets to be scanned by them who ought

53. *to ask.* "And if they will learn anything, let them ask their husbands at home." 1 Cor. xiv. 35.

55. *Grateful*, pleasing; agreeable.

61. *pomp*, train.

65. *facile*, easy to be addressed; affable. See VII. 41.

70. *This*, this knowledge: to know *whether heaven move or earth.*

71. *Imports not*, is not of consequence — *the rest*, what belongs to the curious points of astronomy.

Rather admire; or if they list to try
Conjecture, he his fabric of the heavens
Hath left to their disputes, perhaps to move
His laughter at their quaint opinions wide
Hereafter, when they come to model heaven
And calculate the stars, how they will wield
The mighty frame, how build, unbuild, contrive,
To save appearances, how gird the sphere
With centric and eccentric scribbled o'er,
Cycle and epicycle, orb in orb.
Already by thy reasoning this I guess
Who art to lead thy offspring, and supposest
That bodies bright and greater should not serve
The less not bright, nor heaven such journeys run,
Earth sitting still, when she alone receives
The benefit. Consider first, that great
Or bright infers not excellence: the earth,
Though in comparison of heaven so small,
Nor glistering, may of solid good contain
More plenty than the sun that barren shines,
Whose virtue on itself works no effect,
But in the fruitful earth; there first received,
His beams, unactive else, their vigor find.
Yet not to earth are those bright luminaries
Officious, but to thee, earth's habitant.
And for the heaven's wide circuit, let it speak

75. *list*, incline; please.

78. *wide*, wide from the truth.

79–84. This refers to the system of the ancients, by which they tried *to save appearances*; that is, to contrive a scheme by which all the apparent motions of the heavenly bodies could be accounted for.

83. *centric and eccentric* are astronomical terms, the former meaning in or tending towards the centre, and the latter departing from the centre.

84. *Cycle and epicycle*. The first of these terms seems to mean here simply the circle apparently described in a certain period by a heavenly body in its revolution; the second signifies the smaller circle in which, to account for certain irregularities in its motion, the body of the planet was supposed to move.

85. *this*, that they will *list to try conjecture*.

86. *Who*. The antecedent is in *thy*, line 85.

97. *vigor*, virtue; power.

99. *Officious*. See *officiate* in line 22.

100. *for*, as for. — *let it speak*

The Maker's high magnificence, who built
So spacious, and his line stretched out so far,
That man may know he dwells not in his own;
An edifice too large for him to fill,
Lodged in a small partition, and the rest
Ordained for uses to his Lord best known.
The swiftness of those circles áttribute,
Though numberless, to his omnipotence,
That to corporeal substances could add
Speed almost spiritual: me thou think'st not slow,
Who since the morning hour set out from Heaven
Where God resides, and ere mid-day arrived
In Eden, distance inexpressible
By numbers that have name. But this I urge,
Admitting motion in the heavens, to show
Invalid that which thee to doubt it moved;
Not that I so affirm, though so it seem
To thee who hast thy dwelling here on earth.
God, to remove his ways from human sense,
Placed heaven from earth so far, that earthly sight,
If it presume, might err in things too high,
And no advantage gain. What if the sun
Be centre to the World, and other stars,
By his attractive virtue and their own
Incited, dance about him various rounds?
Their wandering course now high, now low, then hid,
Progressive, retrograde, or standing still,
In six thou seest; and what if seventh to these
The planet earth, so steadfast though she seem,
Insensibly three different motions move?

' The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttered speech, and night unto night showeth knowledge." Psalm xix. 1, 2.

102. *his line stretched out.* ' Who hath stretched the line upon it"? Job xxxviii 5.

116. *Invalid*, weak; of no weight; *to shew* that *that which moved thee to doubt it* is of no force as a reason.

123. *World*, universe or system.

128. *In six.* "Moon . . . . and ye five other wandering fires." See V 175–178.

130. *three different motions*

Which else to several spheres thou must ascribe
Moved contrary with thwart obliquities,
Or save the sun his labor, and that swift
Nocturnal and diurnal rhomb supposed,
Invisible else above all stars, the wheel
Of day and night; which needs not thy belief,
If earth, industrious of herself, fetch day
Travelling east, and with her part averse
From the sun's beam meet night, her other part
Still luminous by his ray. What if that light,
Sent from her through the wide transpicuous air
To the terrestrial moon, be as a star
Enlightening her by day, as she by night
This earth? reciprocal, if land be there,
Fields and inhabitants. Her spots thou seest
As clouds, and clouds may rain, and rain produce
Fruits in her softened soil, for some to eat
Allotted there; and other suns perhaps
With their attendant moons thou wilt descry,

Of these the first is her daily motion on her own axis; the second, her yearly motion round the Sun; the third, the motion of libration, as it is called, by which the axis of the Earth is always kept parallel to itself.

131–136. Otherwise (that is, supposing the earth to be the centre of motion to the heavenly bodies) *thou must ascribe* these three different motions *to several spheres* moved in directions opposite or *contrary*, with orbits crossing one another, *thwart obliquities;* or else (as before supposed, line 122) thou must *save the sun his labor*, and also save the labor of *that swift nocturnal and diurnal rhomb supposed*, this being the imaginary sphere which included the earth and all the heavenly bodies, and by its own motion set in motion all the lower spheres and was hence called "primum mobile," or first mover. See again III. 481–483 It was thus *the wheel of day and night, invisible above all stars.*

137–140. This complicated system is not needed, if the earth, by moving on her own axis from west to east, causes the changes of day and night. This more simple explanation of the appearances of the heavenly bodies forms a part of the system taught by Copernicus (from whom it is called the Copernican system), and adopted by Galileo, who was contemporary with Milton. The poet here makes the angel and Adam anticipate the inquiries and discussions of his own time.

140. *luminous*, illumined or made bright.

141. *transpicuous*, transparent.

142. *be as a star*, be to her as that of a star.

Communicating male and female light
(Which two great sexes animate the world),
Stored in each orb perhaps with some that live:
For such vast room in nature unpossessed
By living soul, desert and desolate,
Only to shine, yet scarce to cóntribute
Each orb a glimpse of light conveyed so far
Down to this habitable, which returns
Light back to them, is obvious to dispute.
But whether thus these things or whether not,—
Whether the sun predominant in heaven
Rise on the earth or earth rise on the sun,
He from the east his flaming road begin
Or she from the west her silent course advance
With inoffensive pace, that spinning sleeps
On her soft axle, while she paces even
And bears thee soft with the smooth air along,—
Solicit not thy thoughts with matters hid;
Leave them to God above, him serve and fear.
Of other creatures, as him pleases best,
Wherever placed, let him dispose; joy thou
In what he gives to thee, this Paradise
And thy fair Eve; heaven is for thee too high
To know what passes there: be lowly wise;
Think only what concerns thee and thy being;
Dream not of other worlds, what creatures there
Live, in what state, condition, or degree,
Contented that thus far hath been revealed,
Not of Earth only, but of highest Heaven."

150. *male*, that is, direct; original. — *female*, reflected, as of moons.

152. *perhaps with some that ·ive*, *perhaps stored* or supplied with living beings.

154. *desert*, uninhabited.

157. *habitable*. This is an imitation of the Greek. The word "earth" or "world" must be supplied

158. *obvious to dispute*, open to doubt; the whole sentence from line 153 being the subject of the verb *is*.

164. *inoffensive*, not striking against anything.

167. *Solicit*, disturb.

170. *joy*, rejoice.

To whom thus Adam, cleared of doubt, replied
"How fully hast thou satisfied me, pure
Intelligence of Heaven, angel serene!
And, freed from intricacies, taught to live
The easiest way, nor with perplexing thoughts
To interrupt the sweet of life, from which
God hath bid dwell far off all anxious cares,
And not molest us, unless we ourselves
Seek them with wandering thoughts and notions vain.
But apt the mind or fancy is to rove
Unchecked; and of her roving is no end,
Till warned, or by experience taught, she learn
That not to know at large of things remote
From use, obscure and subtle, but to know
That which before us lies in daily life,
Is the prime wisdom; what is more, is fume,
Or emptiness, or fond impertinence,
And renders us in things that most concern
Unpractised, unprepared, and still to seek.
Therefore from this high pitch let us descend
A lower flight, and speak of things at hand
Useful, whence haply mention may arise
Of something not unseasonable to ask,
By sufferance and thy wonted favor deigned.
Thee I have heard relating what was done
Ere my remembrance; now hear me relate
My story, which perhaps thou hast not heard;
And day is yet not spent; till then thou seest
How subtly to detain thee I devise,
Inviting thee to hear while I relate, —
Fond, were it not in hope of thy reply:
For while I sit with thee I seem in Heaven,

191. *at large*, widely; in full.
192. *subtle*, subtile.
194 *fume*, smoke; vapor.
197 *still to seek*, still obliged to seek or learn, not having understood; as in Comus, "I do not think my sister so to seek."
202. *sufferance*, permission allowance.
209. *Fond*, foolish.

And sweeter thy discourse is to my ear
Than fruits of palm-tree, pleasantest to thirst
And hunger both, from labor, at the hour
Of sweet repast: they satiate and soon fill,
Though pleasant; but thy words, with grace divine
Imbued, bring to their sweetness no satiety."

To whom thus Raphael answered heavenly meek:
"Nor are thy lips ungraceful, sire of men,
Nor tongue ineloquent; for God on thee
Abundantly his gifts hath also poured,
Inward and outward both, his image fair;
Speaking or mute all comeliness and grace
Attends thee, and each word, each motion forms.
Nor less think we in Heaven of thee on Earth
Than of our fellow-servant, and inquire
Gladly into the ways of God with man;
For God we see hath honored thee, and set
On man his equal love. Say therefore on;
For I that day was absent, as befell,
Bound on a voyage uncouth and obscure,
Far on excursion toward the gates of Hell;
Squared in full legion (such command we had)
To see that none thence issued forth a spy
Or enemy while God was in his work,
Lest he, incensed at such eruption bold,
Destruction with creation might have mixed.
Not that they durst without his leave attempt,
But us he sends upon his high behests
For state, as sovran king, and to inure
Our prompt obedience. Fast we found, fast shut,

213. *from*, after; returned from.

225. *and inquire*. "Which things the angels desire to look into." 1 Peter i. 12.

228. *his equal love*, love equal to that with which he regards us.

229. *that day*, the day of the creation of man. — *as befell*, as it chanced.

230. *uncouth*, strange; unknown.

239 *inure*, practise; put in use.

The dismal gates, and barricadoed strong;
But, long ere our approaching, heard within
Noise, other than the sound of dance or song,
Torment and loud lament and furious rage.
Glad we returned up to the coasts of light
Ere sabbath evening; so we had in charge.
But thy relation now; for I attend,
Pleased with thy words no less than thou with mine."

So spake the godlike Power, and thus our sire:
"For man to tell how human life began
Is hard; for who himself beginning knew?
Desire with thee still longer to converse
Induced me. As new waked from soundest sleep,
Soft on the flowery herb I found me laid,
In balmy sweat, which with his beams the sun
Soon dried, and on the reeking moisture fed.
Straight toward heaven my wondering eyes I turned,
And gazed awhile the ample sky, till raised
By quick instinctive motion up I sprung,
As thitherward endeavoring, and upright
Stood on my feet: about me round I saw
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murmuring streams; by these,
Creatures that lived and moved, and walked or flew;
Birds on the branches warbling; all things smiled;
With fragrance and with joy my heart o'erflowed.
Myself I then perused, and limb by limb
Surveyed, and sometimes went, and sometimes ran
With supple joints, as lively vigor led;
But who I was, or where, or from what cause,
Knew not: to speak I tried, and forthwith spake;
My tongue obeyed, and readily could name

247. *relation*, recital; narrative. — *attend*, wait; wait for
253. *Induced me*, led me to propose such relation. — *As*, as if
263. *lapse*, flow; gliding.

Whate'er I saw. 'Thou sun,' said I, 'fair light,
And thou enlightened earth, so fresh and gay,
Ye hills and dales, ye rivers, woods, and plains,
And ye that live and move, fair creatures, tell,
Tell, if ye saw, how came I thus, how here?
Not of myself; by some great maker then,
In goodness and in power preëminent:
Tell me how may I know him, how adore,
From whom I have that thus I move and live,
And feel that I am happier than I know.'
While thus I called, and strayed I knew not whither
From where I first drew air and first beheld
This happy light, when answer none returned,
On a green shady bank, profuse of flowers,
Pensive I sat me down; there gentle sleep
First found me, and with soft oppression seized
My drowsèd sense, untroubled, though I thought
I then was passing to my former state
Insensible, and forthwith to dissolve;
When suddenly stood at my head a dream,
Whose inward apparition gently moved
My fancy to believe I yet had being
And lived. One came, methought, of shape divine,
And said, 'Thy mansion wants thee, Adam; rise,
First man, of men innumerable ordained
First father! called by thee, I come thy guide
To the garden of bliss, thy seat prepared.'
So saying, by the hand he took me raised,
And, over fields and waters as in air
Smooth sliding without step, last led me up
A woody mountain, whose high top was plain,
A circuit wide enclosed, with goodliest trees
Planted, with walks and bowers, that what I saw
Of earth before scarce pleasant seemed. Each tree

281. *From whom.* "In him we live and move and have our being." Acts xvii. 28.

300–309 Compare IV. 131–149

Loaden with fairest fruit, that hung to the eye
Tempting, stirred in me sudden appetite
To pluck and eat; whereat I waked, and found
Before mine eyes all real, as the dream
Had lively shadowed. Here had new begun
My wandering, had not He, who was my guide
Up hither, from among the trees appeared,
Presence divine. Rejoicing, but with awe,
In adoration at his feet I fell
Submiss; he reared me, and, 'Whom thou sought'st I am,'
Said mildly, 'Author of all this thou seest
Above, or round about thee, or beneath.
This Paradise I give thee, count it thine
To till and keep, and of the fruit to eat:
Of every tree that in the garden grows
Eat freely with glad heart; fear here no dearth.
But of the tree whose operation brings
Knowledge of good and ill, which I have set,
The pledge of thy obedience and thy faith,
Amid the garden by the Tree of Life,
Remember what I warn thee, shun to taste,
And shun the bitter consequence; for know,
The day thou eat'st thereof, my sole command
Transgressed, inevitably thou shalt die,
From that day mortal, and this happy state
Shalt lose, expelled from hence into a world
Of woe and sorrow.' Sternly he pronounced
The rigid interdiction, which resounds
Yet dreadful in mine ear, though in my choice
Not to incur; but soon his clear aspect

316. *Submiss*, submissive, or, as a Latinism, prostrate.—*reared*, raised.

320. *To till and keep.* "And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it" Gen. ii. 15.

323. *operation*, action or effect

331. *mortal*, subject to death.

335. *though in my choice not to incur*, though it has been left to my choice not to incur such penalty.

Returned, and gracious purpose thus renewed
Not only these fair bounds, but all the earth
To thee and to thy race I give; as lords
Possess it, and all things that therein live,
Or live in sea or air, beast, fish, and fowl.
In sign whereof each bird and beast behold
After their kinds; I bring them to receive
From thee their names, and pay thee feälty
With low subjection; understand the same
Of fish within their watery residence,
Not hither summoned, since they cannot change
Their element to draw the thinner air.'
As thus he spake, each bird and beast behold
Approaching two and two; these cowering low
With blandishment, each bird stooped on his wing.
I named them as they passed, and understood
Their nature, with such knowledge God endued
My sudden apprehension; but in these
I found not what methought I wanted still;
And to the heavenly vision thus presumed:

"'O by what name, for thou above all these,
Above mankind, or aught than mankind higher,
Surpassest far my naming, how may I
Adore thee, Author of this universe,
And all this good to man, for whose well-being
So amply, and with hands so liberal,
Thou hast provided all things? but with me
I see not who partakes. In solitude
What happiness, who can enjoy alone,
Or all enjoying what contentment find?'
Thus I presumptuous; and the Vision bright,
As with a smile more brightened, thus replied:

337. *purpose*, speech; conversation; the French "propos."
350 *these* refers to *beast*.
351. *stooped* is here a participle.
356. *presumed* to speak.

" 'What call'st thou solitude? Is not the earth
With various living creatures, and the air
Replenished, and all these at thy command
To come and play before thee? know'st thou not
Their language and their ways? they also know,
And reason not contemptibly; with these
Find pastime, and bear rule; thy realm is large.'
So spake the universal Lord, and seemed
So ordering. I, with leave of speech implored,
And humble deprecation, thus replied:

" 'Let not my words offend thee, heavenly Power
My Maker, be propitious while I speak.
Hast thou not made me here thy substitute,
And these inferior far beneath me set?
Among unequals what society
Can sort, what harmony or true delight?
Which must be mutual, in proportion due
Given and received; but in disparity,
The one intense, the other still remiss,
Cannot well suit with either, but soon prove
Tedious alike. Of fellowship I speak
Such as I seek, fit to participate
All rational delight, wherein the brute
Cannot be human consort: they rejoice
Each with their kind, lion with lioness;
So fitly them in pairs thou hast combined;
Much less can bird with beast, or fish with fowl
So well converse, nor with the ox the ape;
Worse then can man with beast, and least of all.'

" Whereto the Almighty answered, not displeased

378. *deprecation*, entreaty for pardon or forbearance.
384. *sort*, consort; unite.
387. *intense*, strained, and *remiss* slack or loose, like the strings of a musical instrument. *The one* being *intense*.
388. *Cannot*. The nominative is *which*, as in line 385.
396. *Converse*, associate.

A nice and subtle happiness I see
Thou to thyself proposest in the choice
Of thy associates, Adam, and wilt taste
No pleasure, though in pleasure, solitary.
What think'st thou then of me, and this my state?
Seem I to thee sufficiently possessed
Of happiness, or not? who am alone
From all eternity, for none I know
Second to me or like, equal much less.
How have I then with whom to hold converse,
Save with the creatures which I made, and those
To me inferior, infinite descents
Beneath what other creatures are to thee?'

"He ceased; I lowly answered: 'To attain
The height and depth of thy eternal ways
All human thoughts come short, Supreme of things!
Thou in thyself art perfect, and in thee
Is no deficience found; not so is man,
But in degree, the cause of his desire
By conversation with his like to help
Or solace his defects. No need that thou
Shouldst propagate, already infinite,
And through all numbers absolute though one;
But man by number is to manifest
His single imperfection, and beget
Like of his like, his image multiplied,
In unity defective, which requires
Collateral love and dearest amity.

413–415. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Romans xi. 33.

417. *in degree*, in his degree; comparatively.—*the cause*, which is the cause.

418. *Conversation.* See lines 396, 408, 432.

421. *through all numbers absolute.* This is a Latinism, meaning absolutely perfect. There seems to be here a play upon the words *all numbers* and *one*.

423. *single imperfection*, imperfection while single.

425. *In unity defective*, deficient if but one.

Thou in thy secrecy although alone,
Best with thyself accompanied, seek'st not
Social communication, yet, so pleased,
Canst raise thy creatures to what height thou wilt
Of union or communion, deified;
I by conversing cannot these erect
From prone, nor in their ways complacence find.'
Thus I emboldened spake, and freedom used
Permissive, and acceptance found, which gained
This answer from the gracious voice divine:

"'Thus far to try thee, Adam, I was pleased,
And find thee knowing not of beasts alone,
Which thou hast rightly named, but of thyself,
Expressing well the spirit within thee free,
My image, not imparted to the brute,
Whose fellowship therefore unmeet for thee
Good reason was thou freely shouldst dislike;
And be so minded still. I, ere thou spak'st,
Knew it not good for man to be alone,
And no such company as then thou saw'st
Intended thee, for trial only brought,
To see how thou couldst judge of fit and meet.
What next I bring shall please thee, be assured,
Thy likeness, thy fit help, thy other self,
Thy wish exactly to thy heart's desire.'

"He ended, or I heard no more; for now
My earthly by his heavenly overpowered,
Which it had long stood under, strained to the height
In that celestial colloquy sublime,

427. *Secrecy.* See I. 6.
429. *so pleased*, if thou art so pleased.
432. *these.* See lines 369–375. — *erect*, make upright.
433 *From prone*, from being prone, with the head or face downwards.
435. *Permissive*, granted; allowed.
445. "And the Lord God said, It is not good that man should be alone." Genesis ii. 18.
454. *strained.* See line 387.

As with an object that excels the sense
Dazzled and spent sunk down, and sought repair
Of sleep, which instantly fell on me, called
By nature as in aid, and closed mine eyes.
Mine eyes he closed, but open left the cell
Of fancy, my internal sight, by which
Abstract as in a trance methought I saw,
Though sleeping, where I lay, and saw the shape
Still glorious before whom awake I stood;
Who stooping opened my left side, and took
From thence a rib, with cordial spirits warm,
And life-blood streaming fresh; wide was the wound,
But suddenly with flesh filled up and healed.
The rib he formed and fashioned with his hands;
Under his forming hands a creature grew,
Manlike, but different sex, so lovely fair
That what seemed fair in all the world seemed now
Mean, or in her summed up, in her contained,
And in her looks, which from that time infused
Sweetness into my heart unfelt before,
And into all things from her air inspired
The spirit of love and amorous delight.
She disappeared, and left me dark; I waked
To find her, or forever to deplore
Her loss, and other pleasures all abjure:
When, out of hope, behold her not far off,
Such as I saw her in my dream, adorned
With what all Earth or Heaven could bestow
To make her amiable. On she came,
Led by her heavenly Maker, though unseen,
And guided by his voice, nor uninformed
Of nuptial sanctity and marriage rites:

461. *fancy, my internal sight* Compare V. 100–111.
462. *Abstract*, drawn away; out of myself. — *Saw*, verb neuter.
465–471 See Genesis ii. 21, 22.
466. *cordial*, from the heart
481. *out of hope*, beyond my hope, more than I hoped
484 *amiable* lovely.

Grace was in all her steps, heaven in her eye,
In every gesture dignity and love.
I overjoyed could not forbear aloud:

"'This turn hath made amends; thou hast fulfilled
Thy words, Creator bounteous and benign,
Giver of all things fair, but fairest this
Of all thy gifts, nor enviest. I now see
Bone of my bone, flesh of my flesh, myself
Before me; Woman is her name, of man
Extracted: for this cause he shall forego
Father and mother, and to his wife adhere;
And they shall be one flesh, one heart, one soul.'

"She heard me thus, and though divinely brought,
Yet innocence and virgin modesty,
Her virtue and the conscience of her worth,
That would be wooed and not unsought be won,
Not obvious, not obtrusive, but retired
The more desirable; or, to say all,
Nature herself, though pure of sinful thought,
Wrought in her so, that seeing me she turned;
I followed her, she what was honor knew,
And with obsequious majesty approved
My pleaded reason. To the nuptial bower
I led her blushing like the morn: all heaven
And happy constellations on that hour
Shed their selectest influence; the earth
Gave sign of gratulation, and each hill;
Joyous the birds; fresh gales and gentle airs
Whispered it to the woods, and from their wings
Flung rose, flung odors from the spicy shrub,

490. *aloud*, uttering aloud.
494. *nor enviest*, nor dost thou withhold out of ill-will.
495–499. See Genesis ii. 23, 24.
501. For the verb, see line 507.
502. *conscience*, consciousness as in Hebrews x. 2, "should have had no more conscience of sins."
504. *retired*, when retired.

Disporting till the amorous bird of night
Sung spousal, and bid haste the evening star
On his hill top to light the bridal lamp.

"Thus have I told thee all my state, and brought
My story to the sum of earthly bliss,
Which I enjoy, and must confess to find
In all things else delight indeed, but such
As, used or not, works in the mind no change,
Nor vehement desire these delicacies
I mean of taste, sight, smell, herbs, fruits, and flowers,
Walks, and the melody of birds: but here,
Far otherwise, transported I behold,
Transported touch; here passion first I felt,
Commotion strange, in all enjoyments else
Superior and unmoved, here only weak
Against the charm of beauty's powerful glance.
Or nature failed in me, and left some part
Not proof enough such object to sustain,
Or from my side subducting took perhaps
More than enough; at least on her bestowed
Too much of ornament, in outward show
Elaborate, of inward less exact.
For well I understand in the prime end
Of nature her the inferior, in the mind
And inward faculties which most excel,
In outward also her resembling less
His image who made both, and less expressing
The character of that dominion given
O'er other creatures; yet when I approach
Her loveliness, so absolute she seems
And in herself complete, so well to know
Her own, that what she wills to do or say
Seems wisest, virtuousest, discreetest, best:

534. *Or*, either
547. *absolute*, perfect.

All higher knowledge in her presence falls
Degraded; wisdom in discourse with her
Loses discountenanced, and like folly shows;
Authority and reason on her wait,
As one intended first, not after made
Occasionally; and, to consummate all,
Greatness of mind and nobleness their seat
Build in her loveliest, and create an awe
About her, as a guard angelic placed."

To whom the angel with contracted brow:
"Accuse not nature, she hath done her part;
Do thou but thine, and be not diffident
Of wisdom; she deserts thee not, if thou
Dismiss not her when most thou need'st her nigh,
By attributing overmuch to things
Less excellent, as thou thyself perceiv'st.
For what admir'st thou, what transports thee so?
An outside, fair no doubt, and worthy well
Thy cherishing, thy honoring, and thy love,
Not thy subjection: weigh with her thyself,
Then value. Oft-times nothing profits more
Than self-esteem, grounded on just and right
Well managed; of that skill the more thou know'st,
The more she will acknowledge thee her head,
And to realities yield all her shows:
Made so adorn for thy delight the more,
So awful, that with honor thou may'st love
Thy mate, who sees when thou art seen least wise.
But if the sense of touch, whereby mankind
Is propagated, seem such dear delight

552. *Degraded*, cast down from its rank.
553. *discountenanced*, abashed; put out of countenance.—*shows*, seems.
556. *Occasionally*, to meet an occasion or want.
562. *diffident*, distrustful.
568. In some copies, we find an interrogation mark instead of a comma after *outside*.
576. *adorn*, adorned.
578. *sees*, perceives.

Beyond all other, think the same vouchsafed
To cattle and each beast; which would not be
To them made common and divulged, if aught
Therein enjoyed were worthy to subdue
The soul of man, or passion in him move.
What higher in her society thou find'st
Attractive, human, rational, love still;
In loving thou dost well, in passion not,
Wherein true love consists not; love refines
The thoughts, and heart enlarges, hath his seat
In reason, and is judicious, is the scale
By which to heavenly love thou may'st ascend,
Not sunk in carnal pleasure; for which cause
Among the beasts no mate for thee was found."

To whom thus, half abashed, Adam replied:
"Neither her outside formed so fair, nor aught
In procreation common to all kinds
(Though higher of the genial bed by far
And with mysterious reverence I deem)
So much delights me, as those graceful acts,
Those thousand decencies that daily flow
From all her words and actions, mixed with love
And sweet compliance, which declare unfeigned
Union of mind, or in us both one soul;
Harmony to behold in wedded pair
More grateful than harmonious sound to the ear.
Yet these subject not; I to thee disclose
What inward thence I feel, not therefore foiled,
Who meet with various objects from the sense
Variously representing, yet still free
Approve the best, and follow what I approve.
To love thou blam'st me not, for love thou say'st

601. *decencies*, becoming ways.
609. *Who meet*, because I meet.
609, 610. *sense variously repre-*
senting, senses which present anew in various ways.

Leads up to Heaven, is both the way and guide:
Bear with me then, if lawful what I ask; —
Love not the heavenly spirits? and how their love
Express they? by looks only, or do they mix
Irradiance, virtual or immediate touch?"

To whom the angel, with a smile that glowed
Celestial rosy red, love's proper hue,
Answered: "Let it suffice thee that thou know'st
Us happy, and without love no happiness.
Whatever pure thou in the body enjoy'st
(And pure thou wert created) we enjoy
In eminence, and obstacle find none
Of membrane, joint, or limb, exclusive bars;
Easier than air with air, if spirits embrace,
Total they mix, union of pure with pure
Desiring; nor restrained conveyance need,
As flesh to mix with flesh, or soul with soul.
But I can now no more; the parting sun
Beyond the earth's green Cape and verdant Isles
Hesperian sets, my signal to depart.
Be strong, live happy, and love, but first of all
Him whom to love is to obey, and keep
His great command; take heed lest passion sway
Thy judgment to do aught, which else free will
Would not admit; thine and of all thy sons
The weal or woe in thee is placed; beware!
I in thy persevering shall rejoice,
And all the blest. Stand fast; to stand or fall
Free in thine own arbitrament it lies.

631, 632. *green Cape and verdant Isles Hesperian.* Cape Verde (Green) is the western cape of Africa, and the islands beyond it and called by its name, being farther to the west or nearer to the setting sun, are here termed *Hesperian*, from Hesperus, the evening star.

634. *whom to love is to obey* "For this is the love of God, that we keep his commandments." 1 John v. 3.

636. *else*, otherwise; without influence of passion.

637. *admit*, allow. — *thine*, of thee

Perfect within, no outward aid require;
And all temptation to transgress repel."

So saying, he arose; whom Adam thus
Followed with benediction: "Since to part,
Go, heavenly guest, ethereal messenger,
Sent from whose sovran goodness I adore.
Gentle to me and affable hath been
Thy condescension, and shall be honored ever
With grateful memory; thou to mankind
Be good and friendly still, and oft return."

So parted they; the angel up to Heaven
From the thick shade, and Adam to his bower.

645. *to part*, thou art about to depart

647. *from whose*, from him whose.

BOOK IX.

THE ARGUMENT.

SATAN, having compassed the earth, with meditated guile returns as a mist by night into Paradise, and enters into the serpent sleeping. Adam and Eve in the morning go forth to their labors, which Eve proposes to divide in several places, each laboring apart. Adam consents not, alleging the danger lest that enemy of whom they were forewarned should attempt her found alone. Eve, loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields. The serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve, wondering to hear the serpent speak, asks how he attained to human speech and such understanding not till now; the serpent answers, that by tasting of a certain tree in the garden he attained both to speech and reason, till then void of both. Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden. The serpent, now grown bolder, with many wiles and arguments induces her at length to eat: she, pleased with the taste, deliberates awhile whether to impart thereof to Adam or not; at last brings him of the fruit, relates what persuaded her to eat thereof. Adam, at first amazed, but perceiving her lost, resolves through vehemence of love to perish with her; and extenuating the trespass eats also of the fruit. The effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.

No more of talk where God or angel guest
With man, as with his friend, familiar used
To sit indulgent, and with him partake
Rural repast, permitting him the while
Venial discourse unblamed: I now must change
Those notes to tragic; foul distrust and breach
Disloyal on the part of man, revolt
And disobedience; on the part of Heaven

Now alienated, distance and distaste,
Anger and just rebuke, and judgment given,
That brought into this world a world of woe,
Sin and her shadow Death, and Misery
Death's harbinger: sad task! yet argument
Not less but more heroic than the wrath
Of stern Achilles on his foe pursued,
Thrice fugitive, about Troy wall; or rage
Of Turnus for Lavinia disespoused;
Or Neptune's ire or Juno's, that so long
Perplexed the Greek and Cytherea's son:
If answerable style I can obtain
Of my celestial patroness, who deigns
Her nightly visitation unimplored,
And dictates to me slumbering, or inspires
Easy my unpremeditated verse;
Since first this subject for heroic song
Pleased me, long choosing and beginning late,

13. *argument*. See I. 24.

14–16. The subject of Homer's Iliad is the wrath of Achilles, or his quarrel with Agamemnon, and its consequences. Here, *the wrath of stern Achilles* is the spirit of revenge roused by the death of his friend Patroclus, who was killed by the Trojan hero, Hector. This *foe* he chased three times round the walls of Troy, and, having slain him, tied his body to his chariot and dragged it to his ships.

16, 17. Reference is here made to a part of the story of Æneas, related by Virgil in the Æneid. *Lavinia*, the daughter of Latinus, had been promised in marriage to *Turnus*. She was given by her father to Æneas, and thus *disespoused* from Turnus.

18, 19. *The Greek, perplexed so long* by *Neptune's ire*, was Ulysses, or Odysseus, whose adventures are related by Homer in the Odyssey. *Cytherea's son, so long perplexed* by *Juno's* ire, was Æneas. Cytherea was one of the names of Venus. — Milton declares that the subject of his own poem is *not less but more heroic* than that of either of the three great epic poems of antiquity, the Iliad, the Odyssey, and the Æneid, inasmuch as it treats of the *anger and just rebuke* of Heaven, rather than of the *wrath of stern Achilles*, or the *rage of Turnus*, or *Neptune's ire or Juno's*.

20. *answerable*, suitable.

21. *my celestial patroness*, the heavenly Muse invoked at the opening of the First Book and again in the Seventh.

22. *Her nightly visitation*. See III. 26–40.

26. *long choosing and beginning late*. Earlier in life, Milton had proposed to write an epic poem of which King Arthur should be the subject; but the present poem was not begun till after he was fifty years old

Not sedulous by nature to indite
Wars, hitherto the only argument
Heroic deemed, chief mastery to dissect
With long and tedious havoc fabled knights
In battles feigned (the better fortitude
Of patience and heroic martyrdom
Unsung); or to describe races and games,
Or tilting furniture, emblazoned shields,
Impresses quaint, caparisons and steeds,
Bases and tinsel trappings, gorgeous knights
At joust and tournament; then marshalled feast
Served up in hall with sewers and seneschals;
The skill of artifice or office mean,
Not that which justly gives heroic name
To person or to poem. Me, of these
Nor skilled nor studious, higher argument
Remains, sufficient of itself to raise
That name, unless an age too late, or cold
Climate, or years, damp my intended wing
Depressed, and much they may, if all be mine,
Not hers who brings it nightly to my ear.

The sun was sunk, and after him the star
Of Hesperus, whose office is to bring

27. *sedulous to indite*, sedulously bent on inditing.

28–31. The wars of *fabled knights* formed the subject of the old romantic poems, such as the Orlando Furioso of Ariosto.

34. *tilting furniture*, all the array with which the knights who engaged in tilts, or contests with the lance, were furnished and accompanied. — *emblazoned*, adorned with the devices of heraldry, or armorial bearings.

35. *Impresses quaint*, fanciful emblems or subjects on the shield. These were generally some figure, with a motto.

36. *Bases* were a sort of skirt, which was worn by the knight when on horseback, and reached to the knees.

37, 38. The knightly feasts were attended by marshals who placed the guests according to their rank, while the *sewer* arranged the meats on the table, under the superintendence of the *seneschal*, or house-steward.

41–43. To me, who am neither skilled nor studious of such things as these, there remains higher theme or subject.

44. *that name*. See line 40.

49. *Hesperus*. See IV 605.

Twilight upon the earth, short arbiter
'Twixt day and night; and now from end to end
Night's hemisphere had veiled the horizon round,
When Satan, who late fled before the threats
Of Gabriel out of Eden, now improved
In meditated fraud and malice, bent
On man's destruction maugre what might hap
Of heavier on himself, fearless returned.
By night he fled, and at midnight returned
From compassing the earth, cautious of day,
Since Uriel, regent of the sun, descried
His entrance, and forewarned the cherubim
That kept their watch; thence full of anguish driven.
The space of seven continued nights he rode
With darkness, thrice the equinoctial line
He circled, four times crossed the car of night
From pole to pole, travérsing each colure;
On the eighth returned, and on the coast averse
From entrance or cherubic watch by stealth
Found unsuspected way. There was a place
(Now not, though sin not time first wrought the change)
Where Tigris at the foot of Paradise
Into a gulf shot under ground, till part
Rose up a fountain by the Tree of Life:
In with the river sunk and with it rose
Satan involved in rising mist, then sought
Where to lie hid; sea he had searched and land

50. *arbiter*, one who comes between two parties to settle their conflicting claims.

56. *maugre*, notwithstanding; in spite of.

59. *cautious of*, careful to avoid.

60. *Uriel.* See IV. 125 and 555–592.

63. *The space of*, during.

65. *crossed the car of night*, as moved westward round the earth, bringing darkness, while his course was *from pole to pole.*

66. *each colure.* The colures are two great circles which cross the ecliptic and intersect each other at right angles in the poles of the world or universe. — *travérsing*, passing along, in a direction at right angles to the course of the car of night.

67. *the coast averse*, that part of the border of Paradise away from

From Eden over Pontus and the pool
Mæotis, up beyond the river Ob;
Downward as far antarctic; and in length
West from Orontes to the ocean barred
At Darien, thence to the land where flows
Ganges and Indus. Thus the orb he roamed
With narrow search, and with inspection deep
Considered every creature, which of all
Most opportune might serve his wiles, and found
The serpent subtlest beast of all the field.
Him after long debate, irresolute
Of thoughts revolved, his final sentence chose
Fit vessel, fittest imp of fraud, in whom
To enter, and his dark suggestions hide
From sharpest sight; for in the wily snake
Whatever sleights none would suspicious mark,
As from his wit and native subtlety
Proceeding, which in other beasts observed
Doubt might beget of diabolic power
Active within beyond the sense of brute.
Thus he resolved, but first from inward grief
His bursting passion into plaints thus poured:

"O Earth, how like to Heaven, if not preferred
More justly, seat worthier of gods, as built

77. *Pontus*, Pontus Euxinus, the Black Sea.

77, 78. *the pool Mæotis*, Palus Mæotis, the Sea of Azov.

78. *Ob*, the Obi, a river of Siberia.

79. *Downward as far antarctic*, as far to the south as first to the north.

80. *Orontes*, a river of Syria, flowing into the Mediterranean Sea. See IV. 273.

81. *Darien* The isthmus of Darien unites the two parts of the continent of America, and seems to form a barrier to the waters of the Atlantic Ocean.

82. *Ganges and Indus*, the principal rivers of Hindostan or India, which he reached by his western course. — *the orb*, the earth; in Latin, "orbis terrarum," the circle of the lands.

83. *narrow*, close; scrutinizing

87. *debate*, deliberation. — *irresolute of*, hesitating between.

89. *fittest imp of fraud*, fittest of the creatures to receive and practise fraud. "Now the serpent was more subtil than any beast of the field which the Lord God had made." Genesis iii. 1

92. *Whatever sleights*, artifices whatever they might be.

99. *preferred*, to be preferred

With second thoughts, reforming what was old!
For what god, after better, worse would build?
Terrestrial heaven, danced round by other heavens
That shine, yet bear their bright officious lamps,
Light above light, for thee alone, as seems,
In thee concentring all their precious beams
Of sacred influence! as God in Heaven
Is centre, yet extends to all, so thou
Centring receiv'st from all those orbs; in thee,
Not in themselves, all their known virtue appears
Productive in herb, plant, and nobler birth
Of creatures animate with gradual life
Of growth, sense, reason, all summed up in Man.
With what delight could I have walked thee round,
If I could joy in aught, sweet interchange
Of hill and valley, rivers, woods, and plains,
Now land, now sea, and shores with forest crowned,
Rocks, dens, and caves! but I in none of these
Find place or refuge; and the more I see
Pleasures about me, so much more I feel
Torment within me, as from the hateful siege
Of contraries; all good to me becomes
Bane, and in Heaven much worse would be my state.
But neither here seek I — no, nor in Heaven —
To dwell, unless by mastering Heaven's Supreme;
Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound:
For only in destroying I find ease
To my relentless thoughts; and him destroyed
Or won to what may work his utter loss
For whom all this was made, all this will soon
Follow, as to him linked in weal or woe;
In woe then; that destruction wide may range.

104 *officious*. See VIII. 99.
110. *virtue*, power. See line 4b.
128 *worse*, what is worse.
130 *him*, the case absolute. See VII. 142.

To me shall be the glory sole among
The infernal powers, in one day to have marred
What he, Almighty styled, six nights and days
Continued making, and who knows how long
Before had been contriving? though perhaps
Not longer than since I in one night freed
From servitude inglorious well nigh half
The angelic name, and thinner left the throng
Of his adorers. He, to be avenged
And to repair his numbers thus impaired,
Whether such virtue spent of old now failed
More angels to create (if they at least
Are his created) or to spite us more,
Determined to advance into our room
A creature formed of earth, and him endow,
Exalted from so base original,
With heavenly spoils, our spoils. What he decreed
He effected; man he made, and for him built
Magnificent this world, and earth his seat;
Him lord pronounced, and, O indignity!
Subjected to his service angel wings
And flaming ministers, to watch and tend
Their earthly charge. Of these the vigilance
I dread, and to elude, thus wrapped in mist
Of midnight vapor glide obscure, and pry
In every bush and brake, where hap may find
The serpent sleeping, in whose mazy folds
To hide me and the dark intent I bring.
O foul descent! that I, who erst contended
With gods to sit the highest, am now constrained
Into a beast, and mixed with bestial slime,
This essence to incarnate and imbrute,

156. *flaming ministers.* "Who maketh his angels spirits; his ministers a flaming fire." Psalm civ. 4.

157. *charge.* "He shall give his angels charge over thee, to keep thee in all thy ways." Ps. xci. 11.

160. *hap*, chance.

163. *erst*, once: formerly.

166. This spiritual being to clothe or hide in flesh, and tha the flesh of a brute.

That to the height of deity aspired;
But what will not ambition and revenge
Descend to? who aspires must down as low
As high he soared, obnoxious first or last
To basest things. Revenge, at first though sweet,
Bitter ere long back on itself recoils: —
Let it; I reck not, so it light well aimed
(Since higher I fall short) on him who next
Provokes my envy, this new favorite
Of Heaven, this man of clay, son of despite,
Whom, us the more to spite, his Maker raised
From dust. Spite then with spite is best repaid."

So saying, through each thicket dank or dry
Like a black mist low creeping, he held on
His midnight search, where soonest he might find
The serpent: him fast sleeping soon he found
In labyrinth of many a round self-rolled,
His head the midst, well stored with subtle wiles,
Not yet in horrid shade or dismal den,
Nor nocent yet, but on the grassy herb
Fearless unfeared he slept: in at his mouth
The Devil entered, and his brutal sense
In heart or head possessing soon inspired
With act intelligential; but his sleep
Disturbed not, waiting close the approach of morn.

Now, when as sacred light began to dawn
In Eden on the humid flowers that breathed
Their morning incense, when all things that breathe
From the earth's great altar send up silent praise
To the Creator and his nostrils fill

169. *who*, he who. — *must down*, must degrade himself or descend
170. *obnoxious*, exposed; subject.
174. *Since higher*, since if I igher aim.
186. *nocent*, hurtful; the contrary of innocent.
192. *when as*, when.
193. *breathed*, breathed out exhaled.
196. *and his nostrils fill.* "And the Lord smelled a sweet savor." Gen. viii. 21

With grateful smell, forth came the human pair,
And joined their vocal worship to the quire
Of creatures wanting voice; that done, partake
The season, prime for sweetest scents and airs;
Then commune how that day they best may ply
Their growing work, for much their work outgrew
The hands' despatch of two gardening so wide,
And Eve first to her husband thus began:

"Adam, well may we labor still to dress
This garden, still to tend plant, herb, and flower,
Our pleasant task enjoined; but till more hands
Aid us, the work under our labor grows,
Luxurious by restraint; what we by day
Lop overgrown, or prune, or prop, or bind,
One night or two with wanton growth derides,
Tending to wild. Thou therefore now advise,
Or hear what to my mind first thoughts present;—
Let us divide our labors, thou where choice
Leads thee, or where most needs, whether to wind
The woodbine round this arbor, or direct
The clasping ivy where to climb; while I,
In yonder spring of roses intermixed
With myrtle, find what to redress till noon;
For while so near each other thus all day
Our task we choose, what wonder if so near
Looks intervene and smiles, or object new
Casual discourse draw on, which intermits
Our day's work brought to little, though begun
Early, and the hour of supper comes unearned."

To whom mild answer Adam thus returned:

197. *grateful*. See VIII. 55.
198. *their vocal worship*. See the Morning Hymn, V. 152–208.
199. *wanting*, without — *partake*, partake of; enjoy.
200. *prime*, first and best.
209. *Luxurious by restraint*, made luxuriant by our restraint our effort to check its growth.
215. *most needs*, is most need.
218. *spring*, clump or small thicket.
219. *redress*, set right.
223. *intermits*, interrupts.
224. *brought*, thus brought

"Sole Eve, associate sole, to me beyond
Compare above all living creatures dear!
Well hast thou motioned, well thy thoughts employed
How we might well fulfil the work which here
God hath assigned us, nor of me shalt pass
Unpraised; for nothing lovelier can be found
In woman, than to study household good
And good works in her husband to promote.
Yet not so strictly hath our Lord imposed
Labor, as to debar us when we need
Refreshment, whether food, or talk between,
Food of the mind, or this sweet intercourse
Of looks and smiles; for smiles from reason flow,
To brute denied, and are of love the food,
Love not the lowest end of human life:
For not to irksome toil, but to delight,
He made us, and delight to reason joined.
These paths and bowers doubt not but our joint hands
Will keep from wilderness with ease, as wide
As we need walk, till younger hands ere long
Assist us: but if much converse perhaps
Thee satiate, to short absence I could yield;
For solitude sometimes is best society,
And short retirement urges sweet return.
But other doubt possesses me, lest harm
Befall thee severed from me; for thou know'st
What hath been warned us, what malicious foe,
Envying our happiness and of his own
Despairing, seeks to work us woe and shame
By sly assault; and somewhere nigh at hand
Watches, no doubt, with greedy hope to find
(His wish and best advantage) us asunder,
Hopeless to circumvent us joined, where each
To other speedy aid might lend at need:
Whether his first design be to withdraw

228. *Compare*, comparison. 229. *motioned*, proposed.

Our fealty from God, or to disturb
Conjugal love, than which perhaps no bliss
Enjoyed by us excites his envy more;
Or this, or worse, leave not the faithful side
That gave thee being, still shades thee and protects.
The wife, where danger or dishonor lurks,
Safest and seemliest by her husband stays,
Who guards her, or with her the worst endures."

To whom the virgin majesty of Eve,
As one who loves and some unkindness meets,
With sweet austere composure thus replied:

"Offspring of Heaven and Earth, and all Earth's lord!
That such an enemy we have who seeks
Our ruin, both by thee informed I learn
And from the parting angel overheard,
As in a shady nook I stood behind,
Just then returned at shut of evening flowers.
But that thou shouldst my firmness therefore doubt
To God or thee, because we have a foe
May tempt it, I expected not to hear.
His violence thou fear'st not, being such
As we, not capable of death or pain,
Can either not receive or can repel.
His fraud is then thy fear, which plain infers
Thy equal fear that my firm faith and love
Can by his fraud be shaken or seduced;
Thoughts, which how found they harbor in thy breast,
Adam, misthought of her to thee so dear?"

To whom with healing words Adam replied:

265. *Or this, or worse*, whether this or worse than this be his design.

288 *harbor*, a resting-place

"Daughter of God and man, immortal Eve!
For such thou art, from sin and blame entire;
Not diffident of thee do I dissuade
Thy absence from my sight, but to avoid
The attempt itself, intended by our foe.
For he who tempts, though in vain, at least asperses
The tempted with dishonor foul, supposed
Not incorruptible of faith, not proof
Against temptation: thou thyself with scorn
And anger wouldst resent the offered wrong,
Though ineffectual found; misdeem not then
If such affront I labor to avert
From thee alone, which on us both at once
The enemy, though bold, will hardly dare,
Or daring, first on me the assault shall light.
Nor thou his malice and false guile contemn;
Subtle he needs must be, who could seduce
Angels; nor think superfluous others' aid.
I from the influence of thy looks receive
Access in every virtue, in thy sight
More wise, more watchful, stronger, if need were
Of outward strength; while shame, thou looking on,
Shame to be overcome or overreached,
Would utmost vigor raise, and raised unite.
Why shouldst not thou like sense within thee feel
When I am present, and thy trial choose
With me, best witness of thy virtue tried?"

So spake domestic Adam in his care
And matrimonial love; but Eve, who thought
Less attributed to her faith sincere,
Thus her reply with accent sweet renewed:

"If this be our condition, thus to dwell

292. *entire*, wholly free.
293. *diffident*. See VIII. 562
296. *asperses*, stains; tarnishes
308. *others'*, if not *other's*.
310. *Access*, addition; increase
314. *unite*, join in one the utmost vigor of all my powers.
320. *Less*, too little.

In narrow circuit straitened by a foe
Subtle or violent, we not endued
Single with like defence wherever met,
How are we happy, still in fear of harm?
But harm precedes not sin: only our foe
Tempting affronts us with his foul esteem
Of our integrity; his foul esteem
Sticks no dishonor on our front, but turns
Foul on himself; then wherefore shunned or feared
By us? who rather double honor gain
From his surmise proved false, find peace within,
Favor from Heaven, our witness from the event.
And what is faith, love, virtue, unassayed
Alone without exterior help sustained?
Let us not then suspect our happy state
Left so imperfect by the Maker wise,
As not secure to single or combined.
Frail is our happiness, if this be so,
And Eden were no Eden thus exposed."

To whom thus Adam fervently replied:
"O woman, best are all things as the will
Of God ordained them; his creating hand
Nothing imperfect or deficient left
Of all that he created, much less man,
Or aught that might his happy state secure,
Secure from outward force; within himself
The danger lies, yet lies within his power;
Against his will he can receive no harm.
But God left free the will, for what obeys

324, 325. We, wherever we may be met, not being endued, separate from each other, with the same defence as if together.

330. *front*, forehead; brow.

334. *from the event*, from what ensues and proves our fidelity.

335. *unassayed*, untried; not put to the proof.

336. *Alone*, when alone. The meaning is, What is faith, love virtue, if it has not been put to the proof when by itself, and without the aid of others?

339. As not to be secure to us both, whether separate or together.

347. *Or aught*, or left aught imperfect.

Reason is free, and reason he made right,
But bid her well be ware and still erect,
Lest by some fair-appearing good surprised
She dictate false, and misinform the will
To do what God expressly hath forbid.
Not then mistrust but tender love enjoins
That I should mind thee oft, and mind thou me.
Firm we subsist, yet possible to swerve,
Since reason not impossibly may meet
Some specious object by the foe suborned,
And fall into deception unaware,
Not keeping strictest watch, as she was warned.
Seek not temptation then, which to avoid
Were better, and most likely if from me
Thou sever not: trial will come unsought.
Wouldst thou approve thy constancy, approve
First thy obedience; the other who can know,
Not seeing thee attempted, who attest?
But if thou think trial unsought may find
Us both securer than thus warned thou seem'st,
Go; for thy stay, not free, absents thee more;
Go in thy native innocence, rely
On what thou hast of virtue, summon all;
For God towards thee hath done his part, do thine."

So spake the patriarch of mankind; but Eve
Persisted; yet submiss, though last, replied:

"With thy permission then, and thus forewarned,
Chiefly by what thy own last reasoning words
Touched only, that our trial when least sought

853. *ware*, wary. — *erect*, upright; on her guard.
858. *mind*, remind; put in mind
865. *most likely*, which is most likely to be avoided.
867 *approve* prove.
868. *the other*, thy constancy.
869. *attempted*, tried. — *who attest*, who can bear witness to it.
871. *securer*, less distrustful or watchful of ourselves less prepared.—*thou seem'st*, thou seemest to be, or to consider thyself

May find us both perhaps far less prepared,
The willinger I go, nor much expect
A foe so proud will first the weaker seek;
So bent, the more shall shame him his repulse."

Thus saying, from her husband's hand her hand
Soft she withdrew, and like a wood-nymph light,
Oread, or Dryad, or of Delia's train,
Betook her to the groves; but Delia's self
In gait surpassed, and goddess-like deport,
Though not as she with bow and quiver armed,
But with such gardening tools as art yet rude,
Guiltless of fire, had formed, or angels brought.
To Pales or Pomona, thus adorned
Likest she seemed, Pomona when she fled
Vertumnus, or to Ceres in her prime,
Yet virgin of Proserpina from Jove.
Her long with ardent look his eye pursued
Delighted, but desiring more her stay.
Oft he to her his charge of quick return
Repeated; she to him as oft engaged
To be returned by noon amid the bower,
And all things in best order to invite
Noontide repast or afternoon's repose.
O much deceived, much failing, hapless Eve,
Of thy presumed return! event perverse!

384. *So bent*, if so bent; if he is so inclined.

387. *Oread, or Dryad.* The Oreads were nymphs of the mountains, and the Dryads of the trees.

388. *Delia's self.* Diana was sometimes called Delia, from Delos, the place of her birth. She was the goddess of the chase, and is represented among her attendant nymphs as of lofty stature and noble mien, *with bow and quiver armed.*

389. *deport*, port; bearing.

392. *Guiltless of fire*, without the aid of fire. The ancients fabled that fire was stolen from heaven.

393. *Pales* was a rural divinity among the Romans. *Pomona* (see V. 378) was beloved by *Vertumnus*, the god of fruit.

393–395. Thus adorned, she seemed likest to Pales or Pomona; to Pomona, when she fled Vertumnus.

395. *Ceres.* See IV. 271.

396. Before she had become by Jupiter the mother of Proserpine

402. *And*, and to have.

405. *presumed*, anticipated

Thou never from that hour in Paradise
Found'st either sweet repast or sound repose;
Such ambush hid among sweet flowers and shades
Waited with hellish rancor imminent
To intercept thy way, or send thee back
Despoiled of innocence, of faith, of bliss.
For now, and since first break of dawn, the Fiend,
Mere serpent in appearance, forth was come,
And on his quest where likeliest he might find
The only two of mankind, but in them
The whole included race, his purposed prey.
In bower and field he sought, where any tuft
Of grove or garden-plot more pleasant lay,
Their tendance or plantation for delight;
By fountain or by shady rivulet
He sought them both, but wished his hap might find
Eve separate; he wished, but not with hope
Of what so seldom chanced, when to his wish,
Beyond his hope, Eve separate he spies,
Veiled in a cloud of fragrance, where she stood,
Half spied, so thick the roses bushing round
About her glowed, oft stooping to support
Each flower of slender stalk, whose head, though gay
Carnation, purple, azure, or specked with gold,
Hung drooping unsustained; them she upstays
Gently with myrtle band, mindless the while
Herself, though fairest unsupported flower,
From her best prop so far, and storms so nigh.
Nearer he drew, and many a walk traversed
Of stateliest covert, cedar, pine, or palm;
Then voluble and bold, now hid, now seen,
Among thick-woven arborets and flowers

409. *imminent*, close at hand.
419. *Their tendance*, their work, to be tended by them.
431. *mindless*, not minding; forgetful of. — *the while*, while she was thus occupied.
432. *though fairest*. See IV. 270.
436. *voluble*, moving in serpent folds; rolling on
437. *arborets*, shrubs or small trees.

Imbordered on each bank, the hand of Eve:
Spot more delicious than those gardens feigned
Or of revived Adonis, or renowned
Alcinŏüs, host of old Laertes' son,
Or that, not mystic, where the sapient king
Held dalliance with his fair Egyptian spouse.
Much he the place admired, the person more:
As one who long in populous city pent
Where houses thick and sewers annoy the air,
Forth issuing on a summer's morn to breathe
Among the pleasant villages and farms
Adjoined, from each thing met conceives delight,
The smell of grain, or tedded grass, or kine,
Or dairy, each rural sight, each rural sound;
If chance with nymph-like step fair virgin pass,
What pleasing seemed for her now pleases more,
She most, and in her look sums all delight: —
Such pleasure took the serpent to behold
This flowery plat, the sweet recess of Eve
Thus early, thus alone. Her heavenly form
Angelic, but more soft and feminine,
Her graceful innocence, her every air
Of gesture, or least action, overawed
His malice, and with rapine sweet bereaved
His fierceness of the fierce intent it brought.
That space the evil one abstracted stood
From his own evil, and for the time remained
Stupidly good, of enmity disarmed,
Of guile, of hate, of envy, of revenge;

438. *hand*, handiwork.
440. *Or*, whether. — *revived Adonis*. See I. 446–452.
441. *Alcinous*. See V. 341 — *old Laertes' son*, Ulysses.
442. *not mystic*, not taken as mystic or allegorical, although described in the Song of Solomon. — *the sapient king*, Solomon.
443. *Egyptian spouse*. See 1 Kings vii. 8.
446. *annoy*, make noxious; infect.
450. *tedded*, shaken out to dry after having been mowed.
452. *nymph-like*. See line 386.
454. *sums*, sums up; completes the sum of.
461. *rapine sweet*, sweet violence.
463. *That space*, for that space of time.

But the hot hell that always in him burns,
Though in mid Heaven, soon ended his delight,
And tortures him now more, the more he sees
Of pleasure not for him ordained: then soon
Fierce hate he recollects, and all his thoughts
Of mischief, gratulating, thus excites:

"Thoughts, whither have ye led me? with what sweet
Compulsion thus transported to forget
What hither brought us? hate, not love, nor hope
Of Paradise for Hell, hope here to taste
Of pleasure, but all pleasure to destroy,
Save what is in destroying; other joy
To me is lost. Then let me not let pass
Occasion which now smiles; behold alone
The woman, opportune to all attempts,
Her husband (for I view far round) not nigh,
Whose higher intellectual more I shun,
And strength, of courage haughty, and of limb
Heroic built, though of terrestrial mould,
Foe not informidable, exempt from wound,
I not; so much hath Hell debased and pain
Enfeebled me, to what I was in Heaven.
She fair, divinely fair, fit love for gods,
Not terrible, though terror be in love
And beauty not approached by stronger hate,
Hate stronger under show of love well feigned,
The way which to her ruin now I tend."

So spake the enemy of mankind, enclosed
In serpent, inmate bad, and toward Eve

467. See IV. 75.
471. *recollects.* See I. 528.
472. *gratulating*, rejoicing.
479, 480. *let pass occasion*, lose the opportunity.
483 *intellectual*, intellect
484. *haughty*, better perhaps without the comma.
487. *not*, not exempt.
488. *to*, compared with.
491. *nc'*, if not.
493 *which*, on or by whk
— *tend*, move

Addressed his way, not with indented wave,
Prone on the ground, as since, but on his rear,
Circular base of rising folds that towered,
Fold above fold, a surging maze, his head
Crested aloft, and carbuncle his eyes,
With burnished neck of verdant gold, erect
Amidst his circling spires, that on the grass
Floated redundant: pleasing was his shape
And lovely, never since of serpent kind
Lovelier; not those that in Illyria changed
Hermionè and Cadmus, or the god
In Epidaurus; nor to which transformed
Ammonian Jove, or Capitoline, was seen,
He with Olympias, this with her who bore
Scipio, the height of Rome. With tract oblique
At first, as one who sought access but feared
To interrupt, sidelong he works his way.
As when a ship by skilful steersman wrought,
Nigh river's mouth or foreland where the wind
Veers oft, as oft so steers, and shifts her sail;
So varied he, and of his tortuous train

496. *indented*, in and out, like the teeth of a saw.

499. *surging*, rising; rising in waves.

505. *those that in Illyria changed*, that is, changed into themselves.

506, 7. *Hermione*. Harmonia (not Hermione.) was the wife of Cadmus, the founder of Thebes. They went to Illyria, a country to the northwest of Greece, where they were said to have been finally changed into serpents. — *the god*. Æsculapius, the god of medicine, who frequently appeared in the form of a serpent, was worshipped *in Epidaurus*, in the southeastern part of Greece, where the ruins of his temple are still to be seen. — *to which*, that to which.

508. *Ammonian Jove*, or Jupiter Ammon, was worshipped at Ammonium, an oasis in the Libyan desert. — *Capitoline*, Jupiter Capitolinus, the Jupiter of the Capitol at Rome.

509. *He*, Ammonian Jove. — *with*, together with. — *Olympias* was the mother of Alexander the Great, who, when he visited the temple of Jupiter Ammon, was saluted by the priests as the son of the god. — *this*, the Capitoline Jove, who was fabled to be the father of Publius Cornelius *Scipio* surnamed Africanus. He was the conqueror of Hannibal, and one of the greatest men, *the height*, of Rome.

510. *tract oblique*, course indirect.

511. *access*, approach.

514. *fo-eland*, jutting cape headland.

Curled many a wanton wreath in sight of Eve,
To lure her eye: she busied heard the sound
Of rustling leaves, but minded not, as used
To such disport before her through the field
From every beast, more duteous at her call
Than at Circéan call the herd disguised.
He bolder now uncalled before her stood,
But as in gaze admiring: oft he bowed
His turret crest and sleek enamelled neck,
Fawning, and licked the ground whereon she trod.
His gentle dumb expression turned at length
The eye of Eve to mark his play; he, glad
Of her attention gained, with serpent tongue
Organic or impúlse of vocal air
His fraudulent temptation thus began

"Wonder not, sovran mistress, if perhaps
Thou canst, who art sole wonder; much less arm
Thy looks, the heaven of mildness, with disdain,
Displeased that I approach thee thus and gaze
Insatiate, I thus single, nor have feared
Thy awful brow, more awful thus retired.
Fairest resemblance of thy Maker fair,
Thee all things living gaze on, all things thine
By gift, and thy celestial beauty adore
With ravishment beheld, there best beheld
Where universally admired: but here
In this enclosure wild, these beasts among
(Beholders rude, and shallow to discern
Half what in thee is fair), one man except

522. *at Circean call*, at the call of Circe. Circe was a sorceress in whose island some of the companions of Ulysses landed. By her arts they were changed into swine, *the herd disguised*.

525. *turret* turret-like tow ring

530. *Organic*, used as the organ of speech. — *or impulse of vocal air*, or causing the sounds by impressions on the air.

537. *retired*, withdrawn; alone.

542. *Where*, where it might be

Who sees thee (and what is one ?), who shouldst be
seen
A goddess among gods, adored and served
By angels numberless, thy daily train."

So glozed the Tempter, and his proem tuned:
Into the heart of Eve his words made way,
Though at the voice much marvelling: at length
Not unamazed she thus in answer spake:

"What may this mean? language of man pronounced
By tongue of brute, and human sense expressed!
The first at least of these I thought denied
To beasts, whom God on their creation-day
Created mute to all articulate sound;
The latter I demur, for in their looks
Much reason, and in their actions, oft appears.
Thee, serpent, subtlest beast of all the field
I knew, but not with human voice endued.
Redouble then this miracle, and say
How cam'st thou speakable of mute, and how
To me so friendly grown above the rest
Of brutal kind that daily are in sight;
Say, for such wonder claims attention due."

To whom the guileful Tempter thus replied:
"Empress of this fair world, resplendent Eve!
Easy to me it is to tell thee all
What thou command'st, and right thou shouldst be
obeyed.
I was at first, as other beasts that graze

549. *glozed*, spoke fair and false. — *proem*, preface; introduction.
558. *The latter I demur*, of the latter (that is, whether *human sense* has been *denied to beasts* I doubt.
561. *I knew*, I knew to be.
563. *speakable of mute*, able speak, having been dumb

The trodden herb, of abject thoughts and low,
As was my food; nor aught but food discerned
Or sex, and apprehended nothing high:
Till on a day roving the field I chanced
A goodly tree far distant to behold,
Loaden with fruit of fairest colors mixed,
Ruddy and gold. I nearer drew to gaze;
When from the boughs a savory odor blown,
Grateful to appetite, more pleased my sense
Than smell of sweetest fennel, or the teats
Of ewe or goat dropping with milk at even,
Unsucked of lamb or kid that tend their play.
To satisfy the sharp desire I had
Of tasting those fair apples I resolved
Not to defer; hunger and thirst at once,
Powerful persuaders, quickened at the scent
Of that alluring fruit, urged me so keen.
About the mossy trunk I wound me soon,
For high from ground the branches would require
Thy utmost reach or Adam's: round the tree
All other beasts that saw, with like desire
Longing and envying stood, but could not reach.
Amid the tree now got, where plenty hung
Tempting so nigh, to pluck and eat my fill
I spared not, for such pleasure till that hour
At feed or fountain never had I found.
Sated at length, ere long I might perceive
Strange alteration in me to degree
Of reason in my inward powers, and speech
Wanted not long, though to this shape retained.
Thenceforth to speculations high or deep
I turned my thoughts, and with capacious mind
Considered all things visible in heaven,

580. *Grateful*. See line 197
582. *tend*, attend to.
599. *to degree*, even to the degree or height.
601. *though*, though I was.

Or earth, or middle, all things fair and good:
But all that fair and good in thy divine
Semblance and in thy beauty's heavenly ray
United I beheld; no fair to thine
Equivalent or second, which compelled
Me thus, though importune perhaps, to come
And gaze, and worship thee of right declared
Sovran of creatures, universal dame."

So talked the spirited sly snake; and Eve,
Yet more amazed, unwary thus replied:
"Serpent, thy overpraising leaves in doubt
The virtue of that fruit, in thee first proved:
But say, where grows the tree, from hence how far?
For many are the trees of God that grow
In Paradise and various, yet unknown
To us; in such abundance lies our choice
As leaves a greater store of fruit untouched,
Still hanging incorruptible, till men
Grow up to their provision, and more hands
Help to disburden Nature of her birth."

To whom the wily adder, blithe and glad:
"Empress, the way is ready and not long;
Beyond a row of myrtles, on a flat
Fast by a fountain, one small thicket past
Of blowing myrrh and balm: if thou accept
My conduct, I can bring thee thither soon."

"Lead then," said Eve. He leading swiftly rolled
In tangles, and made intricate seem straight,

605. *middle*, between heaven and earth.
610. *importune*, troublesome.
612. *dame*, or mistress. This word was formerly a title of honor
613. *spirited*, possessed by spirit.
623. *their provision*, what is provided for them.
628. *Fast by*. See I. 12
630. *conduct*, guidance

To mischief swift; hope elevates and joy
Brightens his crest. As when a wandering fire,
Compact of unctuous vapor, which the night
Condenses and the cold environs round,
Kindled through agitation to a flame
(Which oft, they say, some evil spirit attends)
Hovering and blazing with delusive light,
Misleads the amazed night-wanderer from his way
To bogs and mires and oft through pond or pool,
There swallowed up and lost, from succor far;
So glistered the dire snake, and into fraud
Led Eve, our credulous mother, to the tree
Of prohibition, root of all our woe;
Which when she saw, thus to her guide she spake:

"Serpent, we might have spared our coming hither,
Fruitless to me, though fruit be here to excess,
The credit of whose virtue rest with thee;
Wondrous indeed, if cause of such effects.
But of this tree we may not taste nor touch;
God so commanded, and left that command
Sole daughter of his voice; the rest, we live
Law to ourselves, our reason is our law."

To whom the Tempter guilefully replied:
"Indeed! hath God then said that of the fruit
Of all these garden trees ye shall not eat,
Yet lords declared of all in earth or air?"

634. *a wandering fire*, the will o' the wisp or ignis fatuus.
635. *compact*, compacted; formed.
636. *environs round*, surrounds
638. *attends*, tends.
642. *swallowed*, to be swallowed.
643. *fraud*, probably hurt or damage, as in Latin.
644. *the tree of prohibition*, the forbidden tree See I. 1.
649. Let belief in its virtue rest on thy authority.
650. *if cause*, if it be the cause.
653. *Sole daughter of his voice*, his only word. — *the rest*, with regard to the rest
654. *Law*, as law.
656. See Genesis iii. 1.
658. *Yet lords declared*, although declared to be lords.

To whom thus Eve, yet sinless: "Of the fruit
Of each tree in the garden we may eat;
But of the fruit of this fair tree amidst
The garden, God hath said, 'Ye shall not eat
Thereof, nor shall ye touch it, lest ye die.'"

She scarce had said, though brief, when now more bold
The Tempter, but with show of zeal and love
To man and indignation at his wrong,
New part puts on, and as to passion moved
Fluctuates disturbed, yet comely, and in act
Raised, as of some great matter to begin.
As when of old some orator renowned,
In Athens or free Rome, where eloquence
Flourished since mute, to some great cause addressed,
Stood in himself collected, while each part,
Motion, each act, won audience ere the tongue;
Sometimes in height began, as no delay
Or preface brooking through his zeal of right:
So standing, moving, or to height up-grown,
The Tempter, all impassioned, thus began:

"O sacred, wise, and wisdom-giving plant,
Mother of science! now I feel thy power
Within me clear, not only to discern
Things in their causes, but to trace the ways
Of highest agents, deemed however wise.
Queen of this universe, do not believe
Those rigid threats of death; ye shall not die:
How should ye? by the fruit? it gives you life

659. See Genesis iii. 2, 3.
667. *New part puts on*, plays or assumes a new part. — *as*, as if.
668. *Fluctuates*, moves to and fro. — *in act raised as*, raised as if in the act or on the point of beginning.
674. *audience*, readiness to hear.
675. *in height*, at the height of his subject. — *as*, as if.
676. *of*, for.
680. *science*, knowledge.
683. *deemed however wise*, however wise they may be deemed.
685. *Ye shall not die.* See Genesis iii 4

To knowledge; by the threatener? look on me,
Me who have touched and tasted, yet both live,
And life more perfect have attained than fate
Meant me, by venturing higher than my lot.
Shall that be shut to man, which to the beast
Is open? or will God incense his ire
For such a petty trespass, and not praise
Rather your dauntless virtue, whom the pain
Of death denounced (whatever thing death be)
Deterred not from achieving what might lead
To happier life, knowledge of good and evil?
Of good, how just? of evil (if what is evil
Be real), why not known, since easier shunned?
God therefore cannot hurt ye, and be just;
Not just, not God; not feared then, nor obeyed:
Your fear itself of death removes the fear.
Why then was this forbid? Why but to awe;
Why but to keep ye low and ignorant,
His worshippers? He knows that in the day
Ye eat thereof your eyes, that seem so clear
Yet are but dim, shall perfectly be then
Opened and cleared, and ye shall be as gods,
Knowing both good and evil as they know.
That ye shall be as gods, since I as man,
Internal man, is but proportion meet;
I, of brute, human; ye, of human, gods.
So ye shall die perhaps, by putting off
Human, to put on gods; death to be wished,

692. *incense*, kindle; set on fire.
695. *denounced*, threatened.
698. *Of good, how just*, if it be knowledge of good, how can this prohibition be just? — *of evil*, if knowledge of evil.
699. *why not known*, why should it not be known.
701. *not just*, if not just. — *not feared*, not to be feared.
702. *the fear*, the fear of him.
706. *as gods*. "For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." Genesis iii. 5.
710. *Since I*, since I am.
711. *Internal man*, inwardly, or in mind, human.
712. *of brute*, from brute made human.
713 *So*, thus.
714 *wished*, desired; wished for.

Though threatened, which no worse than this can bring.
And what are gods that man may not become
As they, participating godlike food?
The gods are first, and that advantage use
On our belief, that all from them proceeds.
I question it; for this fair earth I see,
Warmed by the sun, producing every kind,
Them nothing: if they all things, who enclosed
Knowledge of good and evil in this tree,
That whoso eats thereof forthwith attains
Wisdom without their leave? and wherein lies
The offence, that Man should thus attain to know?
What can your knowledge hurt him, or this tree
Impart against his will, if all be his?
Or is it envy? and can envy dwell
In heavenly breasts? These, these, and many more
Causes import your need of this fair fruit.
Goddess humane, reach then, and freely taste."

He ended, and his words replete with guile
Into her heart too easy entrance won.
Fixed on the fruit she gazed, which to behold
Might tempt alone, and in her ears the sound
Yet rung of his persuasive words, impregned
With reason, to her seeming, and with truth.
Meanwhile the hour of noon drew on, and waked
An eager appetite, raised by the smell
So savory of that fruit, which with desire,
Inclinable now grown to touch or taste,

718. *that advantage use on our belief*, take advantage of that that is, of their being *first* in order of time) to make us believe.
722. *Them nothing*, I see them producing nothing. — *if they*, if they produce.
727. *him*. See line 700.
731 *import*, imply.
732. *humane*, human, from the Latin "humanus."
735. *which to behold alone*, only the sight of which.
737. *impregned*, impregnated filled.
738. *to her seeming*, as it seemed to her.
742. *Inclinable*, inclined or inclining.

Solicited her longing eye; yet first
Pausing awhile thus to herself she mused:

"Great are thy virtues, doubtless, best of fruits,
Though kept from man, and worthy to be admired,
Whose taste, too long forborne, at first assay
Gave elocution to the mute, and taught
The tongue not made for speech to speak thy praise:
Thy praise he also who forbids thy use
Conceals not from us, naming thee the Tree
Of Knowledge, knowledge both of good and evil;
Forbids us then to taste, but his forbidding
Commends thee more, while it infers the good
By thee communicated, and our want:
For good unknown sure is not had, or had
And yet unknown is as not had at all.
In plain then, what forbids he but to know,
Forbids us good, forbids us to be wise?
Such prohibitions bind not. But if death
Bind us with after-bands, what profits then
Our inward freedom? In the day we eat
Of this fair fruit, our doom is, we shall die.
How dies the serpent? he hath eaten and lives,
And knows, and speaks, and reasons, and discerns,
Irrational till then. For us alone
Was death invented? or to us denied
This intellectual food, for beasts reserved?
For beasts it seems: yet that one beast which first
Hath tasted envies not, but brings with joy
The good befallen him, author unsuspect,
Friendly to man, far from deceit or guile.

747. *assay*, trial.
748. *elocution*, power of speech
751. *naming thee*. See Genesis ii. 17.
755. *our want*, our need of it.
757. *is as*, is as if it were.
758. *In plain*, to speak plainly
— *to know*, knowledge.
761. *with after-bands*, afterwards with his bands.
771 *author unsuspect*, authority or voucher above suspicion.

What fear I then? rather, what know to fear
Under this ignorance of good and evil,
Of God or death, of law or penalty?
Here grows the cure of all, this fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise: what hinders then
To reach, and feed at once both body and mind?"

So saying, her rash hand in evil hour
Forth reaching to the fruit, she plucked, she eat:
Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe
That all was lost. Back to the thicket slunk
The guilty serpent, and well might; for Eve,
Intent now wholly on her taste, nought else
Regarded; such delight till then, as seemed,
In fruit she never tasted, whether true
Or fancied so through expectation high
Of knowledge; nor was godhead from her thought.
Greedily she ingorged without restraint,
And knew not eating death. Satiate at length,
And heightened as with wine, jocund and boon,
Thus to herself she pleasingly began:

"O sovran, virtuous, precious of all trees
In Paradise! of operation blest
To sapience, hitherto obscured, infamed,

774. *what know*, what do I know.
778. *Of virtue*, able.
781. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." Genesis iii. 6.
787. *as seemed*, as it seemed to her.
788. *whether true*, whether the delight was real.
790. *nor was godhead from her thought*, she remembered that the serpent had declared, "Ye shall be as gods."
791. *ingorged*, devoured; swallowed with eagerness.
792. *knew not eating*, knew not that she was eating.
793. *boon*, merry; gay.
794. *pleasingly*, complacently.
796. *operation*, working.
797. *To sapience*, to produce wisdom.—*infamed*, slandered.

And thy fair fruit let hang, as to no end
Created; but henceforth my early care,
Not without song each morning and due praise,
Shall tend thee, and the fertile burden ease
Of thy full branches, offered free to all;
Till dieted by thee I grow mature
In knowledge, as the gods who all things know,
Though others envy what they cannot give;
For had the gift been theirs, it had not here
Thus grown. Experience, next to thee I owe,
Best guide; not following thee I had remained
In ignorance; thou open'st wisdom's way,
And giv'st access, though secret she retire:
And I perhaps am secret; Heaven is high,
High and remote to see from thence distinct
Each thing on earth; and other care perhaps
May have diverted from continual watch
Our great forbidder, safe with all his spies
About him. But to Adam in what sort
Shall I appear? shall I to him make known
As yet my change, and give him to partake
Full happiness with me, or rather not,
But keep the odds of knowledge in my power
Without copartner? so to add what wants
In female sex, the more to draw his love,
And render me more equal, and perhaps,
A thing not undesirable, sometime
Superior; for inferior who is free?
This may be well: but what if God have seen,

805. *Though others envy*, and yet they (the gods) desire selfishly to withhold from others. Some by *others* understand *gods*.
806. *had the gift*, if the gift, or power of giving, had been theirs, it would not have here grown.
807. *owe*, am indebted.
808. *not following thee I had remained*, if I had not followed thee, I should have remained.
811. *secret*, unseen; apart
811. *And I perhaps am secret*, what I have done is perhaps unknown. "Yet they say, the Lord shall not see." Psalm xciv 7.
821. *wants*, is wanting.

And death ensue? then I shall be no more,
And Adam, wedded to another Eve,
Shall live with her enjoying, I extinct;
A death to think! Confirmed then I resolve,
Adam shall share with me in bliss or woe:
So dear I love him, that with him all deaths
I could endure, without him live no life."

So saying, from the tree her step she turned,
But first low reverence done, as to the power
That dwelt within, whose presence had infused
Into the plant sciential sap, derived
From nectar, drink of gods. Adam the while,
Waiting desirous her return, had wove
Of choicest flowers a garland to adorn
Her tresses, and her rural labors crown,
As reapers oft are wont their harvest queen.
Great joy he promised to his thoughts, and new
Solace in her return, so long delayed;
Yet oft his heart, divine of something ill,
Misgave him; he the faltering measure felt,
And forth to meet her went, the way she took
That morn when first they parted. By the Tree
Of Knowledge he must pass, there he her met,
Scarce from the tree returning; in her hand
A bough of fairest fruit, that downy smiled,
New gathered, and ambrosial smell diffused.
To him she hasted; in her face excuse
Came prologue and apology to prompt,
Which with bland words at will she thus addressed:

830. *A death to think*, to think of such a thing is itself a kind of death. — *Confirmed*, determined.

835. *reverence done*. This is the case absolute.

837. *sciential*, giving knowledge, causing wisdom.

842. *are wont*, are wont to do for.

845. *divine of*, divining; foreboding.

846. *the faltering measure felt*, felt his heart beat falteringly, with misgiving.

850. *Scarce*, hardly; just.

854. *prologue*, preface or introduction. — *to prompt*. Milton's own editions have *to*, but most editors prefer *too*.

855. *at will*, at her command

"Hast thou not wondered, Adam, at my stay?
Thee I have missed, and thought it long, deprived
Thy presence; agony of love till now
Not felt, nor shall be twice, for never more
Mean I to try, what rash untried I sought,
The pain of absence from thy sight. But strange
Hath been the cause, and wonderful to hear.
This tree is not, as we are told, a tree
Of danger tasted, nor to evil unknown
Opening the way, but of divine effect
To open eyes, and make them gods who taste;
And hath been tasted such. The serpent wise,
Or not restrained as we, or not obeying,
Hath eaten of the fruit, and is become,
Not dead, as we are threatened, but henceforth
Endued with human voice and human sense,
Reasoning to admiration, and with me
Persuasively hath so prevailed, that I
Have also tasted, and have also found
The effects to correspond; opener mine eyes
Dim erst, dilated spirits, ampler heart,
And growing up to godhead; which for thee
Chiefly I sought, without thee can despise:
For bliss, as thou hast part, to me is bliss;
Tedious, unshared with thee, and odious soon.
Thou therefore also taste, that equal lot
May join us, equal joy, as equal love;
Lest, thou not tasting, different degree
Disjoin us, and I then too late renounce
Deity for thee, when fate will not permit."

Thus Eve with countenance blithe her story told;

857. *deprived*, deprived of; without.
864. *tasted*, when tasted.
867. *such*, and found such.
868. *Or*, either.
876. *Dim erst*, which were formerly dim. — *dilated spirits*, dilated are my spirits. — *ampler heart*, enlarged my heart.
879 *as thou hast part*, just so far as thou sharest.

But in her cheek distemper flushing glowed.
On the other side, Adam, soon as he heard
The fatal trespass done by Eve, amazed,
Astonied stood and blank, while horror chill
Ran through his veins, and all his joints relaxed;
From his slack hand the garland wreathed for Eve
Down dropped, and all the faded roses shed:
Speechless he stood and pale, till thus at length
First to himself he inward silence broke:

"O fairest of creation, last and best
Of all God's works, creature in whom excelled
Whatever can to sight or thought be formed
Holy, divine, good, amiable, or sweet!
How art thou lost, how on a sudden lost,
Defaced, deflowered, and now to death devote!
Rather, how hast thou yielded to transgress
The strict forbiddance, how to violate
The sacred fruit forbidden! Some cursèd fraud
Of enemy hath beguiled thee, yet unknown,
And me with thee hath ruined, for with thee,
Certain my resolution is to die.
How can I live without thee! how forego
Thy sweet convérse, and love so dearly joined,
To live again in these wild woods forlorn!
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart: no, no! I feel
The link of nature draw me; flesh of flesh,
Bone of my bone thou art, and from thy state
Mine never shall be parted, bliss or woe."

So having said, as one from sad dismay

887. *distemper*, disturbance.
890. *astonied*, astonished.
892. *slack*, grown weak.
901. *devote*, devoted; doomed.
909. *converse*, society.
913. *from*, be absent from.
915. *Bone of my bone.* Genesis ii. 23.

Recomforted, and after thoughts disturbed
Submitting to what seemed remediless,
Thus in calm mood his words to Eve he turned:

"Bold deed thou hast presumed, adventurous Eve.
And peril great provoked, who thus hath dared,
Had it been only coveting, to eye
That sacred fruit, sacred to abstinence,
Much more to taste it under ban to touch.
But past who can recall, or done undo?
Not God omnipotent, nor Fate; yet so
Perhaps thou shalt not die, perhaps the fact
Is not so heinous now, foretasted fruit,
Profaned first by the serpent, by him first
Made common and unhallowed ere our taste,
Nor yet on him found deadly; he yet lives,
Lives, as thou said'st, and gains to live as man,
Higher degree of life; inducement strong
To us, as likely tasting to attain
Proportional ascent, which cannot be
But to be gods, or angels demi-gods.
Nor can I think that God, Creator wise,
Though threatening, will in earnest so destroy
Us his prime creatures, dignified so high,
Set over all his works, which in our fall,
For us created, needs with us must fail,
Dependent made; so God shall uncreate,
Be frustrate, do, undo, and labor lose;
Not well conceived of God, who, though his power
Creation could repeat, yet would be loath

919. *remediless*, without remedy.
923. *coveting*, with desire to taste.
925. *Much more*, much more past dared. — *under ban*, forbidden.
929. *foretasted fruit*, the fruit having been first tasted.
931. *ere our taste*, before we tasted.
935. *tasting*, if we taste.
937. *angels*, if angels.
940. *prime*, first in importance
944. *frustrate*, frustrated.

Us to abolish, lest the Adversary
Triumph and say, 'Fickle their state whom God
Most favors; who can please him long? Me first
He ruined, now mankind; whom will he next?'
Matter of scorn, not to be given the foe.
However, I with thee have fixed my lot,
Certain to undergo like doom; if death
Consort with thee, death is to me as life;
So forcible within my heart I feel
The bond of nature draw me to my own;
My own in thee, for what thou art is mine:
Our state cannot be severed, we are one,
One flesh; to lose thee were to lose myself."

So Adam, and thus Eve to him replied:
"O glorious trial of exceeding love,
Illustrious evidence, example high,
Engaging me to emulate! but, short
Of thy perfection, how shall I attain,
Adam? from whose dear side I boast me sprung,
And gladly of our union hear thee speak,
One heart, one soul in both; whereof good proof
This day affords, declaring thee resolved,
Rather than death or aught than death more dread
Shall separate us linked in love so dear,
To undergo with me one guilt, one crime,
If any be, of tasting this fair fruit,
Whose virtue (for of good still good proceeds
Direct, or by occasion) hath presented
This happy trial of thy love, which else
So eminently never had been known.
Were it I thought death menaced would ensue
This my attempt, I would sustain alone
The worst and not persuade thee, rather die

953. *Certain*, resolved.
954. *Consort*, be joined
960. *were*, would be.
964 *attain*, attain to it.
974 *by occasion*, incidentally
977 *ensue*, follow.— *Were it*, if

Deserted than oblige thee with a fact
Pernicious to thy peace, chiefly assured
Remarkably so late of thy so true
So faithful love unequalled; but I feel
Far otherwise the event, not death, but life
Augmented, opened eyes, new hopes, new joys,
Taste so divine, that what of sweet before
Hath touched my sense flat seems to this, and harsh.
On my experience, Adam, freely taste,
And fear of death deliver to the winds."

So saying, she embraced him, and for joy
Tenderly wept, much won that he his love
Had so ennobled, as of choice to incur
Divine displeasure for her sake, or death.
In recompense (for such compliance bad
Such recompense best merits), from the bough
She gave him of that fair enticing fruit
With liberal hand: he scrupled not to eat,
Against his better knowledge, not deceived,
But fondly overcome with female charm.
Earth trembled from her entrails, as again
In pangs, and Nature gave a second groan;
Sky loured, and, muttering thunder, some sad drops
Wept at completing of the mortal sin
Original; while Adam took no thought,
Eating his fill, nor Eve to iterate
Her former trespass feared, the more to soothe
Him with her loved society; that now,

980. *oblige*. This word is here used in one of the senses of the Latin verb "obligo," which sometimes means to make guilty, and so bound to the punishment of guilt. — *fact*, deed.
981. *chiefly assured*, more especially now that I have been assured.
984. *the event*, the consequence.
985. See lines 875, 876.
987. *to*, compared with.
991. *won*, charmed.
996. See Genesis iii. 6.
1000. *Earth trembled*. See lines 780–784.
1003. *mortal*, deadly; bringing death. See I. 2, 3.
1004. *Original*, first; beginning of all others.
1005. *iterate*, repeat.
1007. *that*, so that

As with new wine intoxicated both,
They swim in mirth, and fancy that they feel
Divinity within them breeding wings
Wherewith to scorn the earth: but that false fruit
Far other operation first displayed,
Carnal desire inflaming; he on Eve
Began to cast lascivious eyes; she him
As wantonly repaid; in lust they burn,
Till Adam thus gan Eve to dalliance move;

"Eve, now I see thou art exact of taste
And elegant, of sapience no small part,
Since to each meaning savor we apply,
And palate call judicious; I the praise
Yield thee, so well this day thou hast purveyed.
Much pleasure we have lost, while we abstained
From this delightful fruit, nor known till now
True relish, tasting; if such pleasure be
In things to us forbidden, it might be wished
For this one tree had been forbidden ten.
But come, so well refreshed, now let us play,
As meet is after such delicious fare;
For never did thy beauty, since the day
I saw thee first and wedded thee, adorned
With all perfections, so inflame my sense
With ardor to enjoy thee, fairer now
Than ever, bounty of this virtuous tree."

So said he, and forbore not glance or toy
Of amorous intent, well understood
Of Eve, whose eye darted contagious fire.

1018. *of sapience no small part*, which (this exact and elegant taste) is itself no small part of wisdom or *sapience*.

1019. Since we use the word in both senses. The Latin word "sapor" is used both literally and figuratively.

1024. *tasting*, having tasted it.

1026 *For*, that instead of.

Her hand he seized, and to a shady bank,
Thick over head with verdant roof imbowered,
He led her nothing loath; flowers were the couch,
Pansies and violets and asphodel
And hyacinth, earth's freshest softest lap.
There they their fill of love and love's disport
Took largely, of their mutual guilt the seal,
The solace of their sin, till dewy sleep
Oppressed them, wearied with their amorous play.
Soon as the force of that fallacious fruit,
That with exhilarating vapor bland
About their spirits had played and inmost powers
Made err, was now exhaled, and grosser sleep,
Bred of unkindly fumes, with conscious dreams
Encumbered, now had left them; up they rose
As from unrest, and, each the other viewing,
Soon found their eyes how opened, and their minds
How darkened: innocence, that as a veil
Had shadowed them from knowing ill, was gone,
Just confidence and native righteousness
And honor, from about them, naked left
To guilty Shame; he covered, but his robe
Uncovered more. So rose the Danite strong,
Herculean Samson, from the harlot-lap
Of Philistéan Dalilah, and waked
Shorn of his strength; they destitute and bare
Of all their virtue: silent, and in face
Confounded, long they sat, as strucken mute,
Till Adam, though not less than Eve abashed,
At length gave utterance to these words constrained:

"O Eve, in evil hour thou didst give ear

1049. *Made err*, had made to err.
1050 *conscious* conscious of guilt
1057. *from about them*, were gone from about them.
1059. *more*, more than he covered. — *the Danite*. See Judges xiii. and xvi. 4–21.

To that false worm, of whomsoever taught
To counterfeit man's voice, true in our fall,
False in our promised rising; since our eyes
Opened we find indeed, and find we know
Both good and evil, good lost, and evil got;
Bad fruit of knowledge, if this be to know,
Which leaves us naked thus, of honor void,
Of innocence, of faith, of purity,
Our wonted ornaments now soiled and stained,
And in our faces evident the signs
Of foul concupiscence; whence evil store,
Even shame, the last of evils; of the first
Be sure then. How shall I behold the face
Henceforth of God or angel, erst with joy
And rapture so oft beheld? those heavenly shapes
Will dazzle now this earthly with their blaze
Insufferably bright. O might I here
In solitude live savage, in some glade
Obscured, where highest woods, impenetrable
To star or sun light, spread their umbrage broad
And brown as evening! Cover me, ye pines,
Ye cedars, with innumerable boughs
Hide me, where I may never see them more!
But let us now, as in bad plight, devise
What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen;
Some tree, whose broad smooth leaves, together sewed
And girded on our loins, may cover round
Those middle parts, that this new comer, Shame,
There sit not, and reproach us as unclean."

So counselled he, and both together went

1068. *worm.* Compare VII. 482-484.
1078. *evil store*, store of evil things
1079. *first*, first evil or evils
1081. *erst*, formerly.
1090. *them* See line 1092

Into the thickest wood; there soon they chose
The fig-tree, not that kind for fruit renowned,
But such as at this day to Indians known
In Malabar or Decan spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root and daughters grow
About the mother tree, a pillared shade
High overarched, and echoing walks between;
There oft the Indian herdsman, shunning heat,
Shelters in cool, and tends his pasturing herds
At loop-holes cut through thickest shade. Those leaves
They gathered, broad as Amazonian targe,
And, with what skill they had, together sewed,
To gird their waist; vain covering, if to hide
Their guilt and dreaded shame! O how unlike
To that first naked glory! Such of late
Columbus found the American, so girt
With feathered cincture, naked else and wild
Among the trees on isles and woody shores.
Thus fenced and, as they thought, their shame in part
Covered, but not at rest or ease of mind,
They sat them down to weep; nor only tears
Rained at their eyes, but high winds worse within
Began to rise, high passions, anger, hate,

1102. *Indians*, the inhabitants of India.

1103. *Malabar or Decan*. The Deccan is a name formerly applied to the whole of the southern part of Hindostan. Its western coast is called Malabar.

1106. *a pillared shade*. The Ficus Indica, Indian Fig, or Banyan tree, throws out roots from its branches, which, reaching the ground, fix themselves there, and become in their turn trunks with branches from which other roots are thrown out, till the tree becomes a grove. Its leaves are not large, so that the description in line 1111 is incorrect.

1109. *cool*, the cool.

1110. *loop-holes cut*, having cut openings through which he can watch.

1111. *Amazonian targe*, the shield of an Amazon. The Amazons were a race of female warriors.

1115. *of late*, lately. Milton was two centuries nearer Columbus than we are.

1119. *fenced*, defended.

Mistrust, suspicion, discord, and shook sore
Their inward state of mind, calm region once
And full of peace, now tossed and turbulent;
For understanding ruled not and the will
Heard not her lore, both in subjection now
To sensual appetite, who from beneath,
Usurping over sovran reason, claimed
Superior sway: from thus distempered breast,
Adam, estranged in look and altered style,
Speech intermitted thus to Eve renewed:

"Would thou hadst hearkened to my words, and staid
With me, as I besought thee, when that strange
Desire of wandering this unhappy morn,
I know not whence, possessed thee; we had then
Remained still happy, not as now despoiled
Of all our good, shamed, naked, miserable.
Let none henceforth seek needless cause to approve
The faith they owe; when earnestly they seek
Such proof, conclude they then begin to fail."

To whom, soon moved with touch of blame, thus Eve:
"What words have passed thy lips, Adam severe!
Imput'st thou that to my default, or will
Of wandering as thou call'st it, which who knows
But might as ill have happened thou being by,
Or to thyself perhaps? Hadst thou been there,
Or here the attempt, thou couldst not have discerned

1128. *her lore*, the learning or counsel that understanding would have given.
1131. *thus distempered breast*, breast thus disturbed.
1137. *had*, should have.
1140. *approve*, prove by trial. See lines 319–349.
1145. *will*, wish; determined purpose.
1146. *which*. The antecedent is *that* in line 1145.
1149. *Or here the attempt*, or had the trial, the temptation been here.

Fraud in the serpent, speaking as he spake;
No ground of enmity between us known
Why he should mean me ill, or seek to harm.
Was I to have never parted from thy side?
As good have grown there still a lifeless rib!
Being as I am, why didst not thou, the head,
Command me absolutely not to go,
Going into such danger as thou saidst?
Too facile then, thou didst not much gainsay,
Nay, didst permit, approve, and fair dismiss.
Hadst thou been firm and fixed in thy dissent,
Neither had I transgressed, nor thou with me."

To whom then first incensed Adam replied:
"Is this the love, is this the recompense
Of mine to thee, ingrateful Eve, expressed
Immutable when thou wert lost, not I,
Who might have lived and joyed immortal bliss,
Yet willingly chose rather death with thee?
And am I now upbraided as the cause
Of thy transgressing? not enough severe,
It seems, in thy restraint; what could I more?
I warned thee, I admonished thee, foretold
The danger, and the lurking enemy
That lay in wait; beyond this had been force,
And force upon free will hath here no place.
But confidence then bore thee on, secure
Either to meet no danger or to find
Matter of glorious trial; and perhaps
I also erred in overmuch admiring

1152. *Why*, for which.
1155. *thou, the head* "The head of the woman is the man." Corinthians xi. 3.
1160. *dissent*, refusal; objection.
1164. *mine*, my love. — *exprest* See lines 952–959.
1166. *joyed*, enjoyed.
1170. *in thy restraint*, in restraining thee. — *could I*, could I do.
1173. *beyond this had been force*, anything more than this would have been force.
1175. *secure*, in sure belief.

WLat seemed in thee so perfect, that I thought
No evil durst attempt thee; but I rue
That error now, which is become my crime,
And thou the accuser. Thus it shall befall
Him who to worth in women overtrusting
Lets her will rule; restraint she will not brook,
And left to herself, if evil thence ensue,
She first his weak indulgence will accuse."

Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning,
And of their vain contést appeared no end.

1180. *attempt*, attack; try.
1183. *women*. "Woman" would seem to be more correct.
1189. *appeared no end*, there seemed to be no end.

BOOK X.

THE ARGUMENT.

MAN's transgression known, the guardian angels forsake Paradise and return up to Heaven to approve their vigilance, and are approved; God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends and gives sentence accordingly; then in pity clothes them both, and reascends. Sin and Death, sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world and the sin by man there committed, resolve to sit no longer confined in Hell, but to follow Satan their sire up to the place of man. To make the way easier from Hell to this world to and fro, they pave a broad highway or bridge over Chaos, according to the track that Satan first made; then preparing for Earth, they meet him, proud of his success, returning to Hell; their mutual gratulation. Satan arrives at Pandemonium; in full assembly relates, with boasting, his success against man; instead of applause is entertained with a general hiss by all his audience, transformed with himself also suddenly into serpents, according to his doom given in Paradise. then, deluded with a show of the forbidden tree springing up before them, they, greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death. God foretells the final victory of his Son over them, and the renewing of all things; but for the present commands his angels to make several alterations in the heavens and elements. Adam, more and more perceiving his fallen condition, heavily bewails; rejects the condolement of Eve; she persists, and at length appeases him: then, to evade the curse likely to fall on their offspring, proposes to Adam violent ways which he approves not, but conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the Serpent, and exhorts her, with him, to seek peace with the offended Deity by repentance and supplication.

MEANWHILE the heinous and despiteful act
Of Satan done in Paradise, and how

He in the serpent had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in Heaven; for what can scape the eye
Of God all-seeing, or deceive his heart
Omniscient? who, in all things wise and just,
Hindered not Satan to attempt the mind
Of man, with strength entire and free-will armed
Complete to have discovered and repulsed
Whatever wiles of foe or seeming friend.
For still they knew, and ought to have still remembered,
The high injunction not to taste that fruit,
Whoever tempted; which they not obeying
Incurred (what could they less?) the penalty,
And, manifold in sin, deserved to fall.

Up into Heaven from Paradise in haste
The angelic guards ascended, mute and sad
For man; for of his state by this they knew,
Much wondering how the subtle Fiend had stolen
Entrance unseen. Soon as the unwelcome news
From Earth arrived at Heaven-gate, displeased
All were who heard; dim sadness did not spare
That time celestial visages, yet mixed
With pity violated not their bliss.
About the new-arrived in multitudes
The ethereal people ran, to hear and know
How all befell: they towards the throne supreme,
Accountable, made haste to make appear
With righteous plea their utmost vigilance,
And easily approved; when the Most High

4. *Her husband she*, how she had perverted her husband.
8. *attempt*, attack; tempt.
10. *Complete*, sufficient.
12. *they*, referring to *Man* (see line 9), here used for both Adam and Eve.
16. *manifold in sin*, having committed many sins in their one act of disobedience.
19. *this*, this time.
22. *displeased*, grieved; saddened.
28. *they*. See line 18.
31. *approved*, proved.

Eternal Father from his secret cloud
Amidst in thunder uttered thus his voice :

" Assembled Angels, and ye Powers returned
From unsuccessful charge, be not dismayed
Nor troubled at these tidings from the earth,
Which your sincerest care could not prevent;
Foretold so lately what would come to pass
When first this tempter crossed the gulf from Hell.
I told ye then he should prevail and speed
On his bad errand ; man should be seduced
And flattered out of all, believing lies
Against his Maker, no decree of mine
Concurring to necessitate his fall,
Or touch with lightest moment of impúlse
His free-will, to her own inclining left
In even scale. But fallen he is ; and now
What rests, but that the mortal sentence pass
On his transgression, death denounced that day ?
Which he presumes already vain and void,
Because not yet inflicted, as he feared,
By some immediate stroke ; but soon shall find
Forbearance no acquittance ere day end :
Justice shall not return as bounty scorned.
But whom send I to judge them ? whom but thee,
Vicegerent Son ? to thee I have transferred
All judgment, whether in Heaven, or Earth, or Hell.

37. *sincerest*, most faithful.
38. *Foretold*, having been told before. See III. 77-137.
45. *moment*, momentum ; motive force or turning power.
46. *her*, its.
48. *rests*, remains ; is left.
49. *that day*. " In the day that thou eatest thereof, thou shalt surely die." Genesis ii. 17.
53. *Forbearance no acquittance*, that to forbear is not to acquit ; delay is not pardon.
54. *as bounty*, as my bounty has done.
55. *All judgment*. " For the Father judgeth no man, but hath committed all judgment unto the Son." John v. 22

Easy it may be seen that I intend
Mercy colleague with justice, sending thee
Man's friend, his mediator, his designed
Both ransom and redeemer voluntary,
And destined man himself to judge man fallen."

So spake the Father, and unfolding bright
Toward the right hand his glory on the Son
Blazed forth unclouded deity; he full
Resplendent all his Father manifest
Expressed, and thus divinely answered mild:

"Father Eternal, thine is to decree;
Mine both in Heaven and Earth to do thy will
Supreme, that thou in me thy Son beloved
May'st ever rest well pleased. I go to judge
On earth these thy transgressors; but thou know'st,
Whoever judged, the worst on me must light
When time shall be, for so I undertook
Before thee, and not repenting this obtain
Of right, that I may mitigate their doom
On me derived; yet I shall temper so
Justice with mercy, as may illustrate most
Them fully satisfied, and thee appease.
Attendance none shall need nor train, where none
Are to behold the judgment but the judged,
Those two; the third best absent is condemned,

59. *colleague*, to be leagued together, associated.
60, 61. Designed to be both man's ransom and his redeemer.
65, 68. *full resplendent*, in full resplendence.
67. *expressed*. See Hebrews i. 3.
71. *well pleased*. "And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." Mark ii.
72. *thy transgressors*, who have transgressed against thee
73. *judged*, is judged.
74. *time*, the time.
76. *of right*, as my right.
77. *derived*, drawn down.
78. *illustrate*, clearly show.
79. *them*, justice and mercy.
80. *Attendance none shall need* no attendance shall be necessary.
82. *best absent is condemned*, is best condemned when absent.

Convict by flight, and rebel to all law;
Conviction to the serpent none belongs."

Thus saying, from his radiant seat he rose
Of high collateral glory; him Thrones and Powers,
Princedoms and Dominations ministrant
Accompanied to Heaven-gate, from whence
Eden and all the coast in prospect lay.
Down he descended straight; the speed of gods
Time counts not, though with swiftest minutes winged
Now was the sun in western cadence low
From noon, and gentle airs, due at their hour,
To fan the earth now waked, and usher in
The evening cool, when he from wrath more cool
Came, the mild judge and intercessor both,
To sentence man. The voice of God they heard
Now walking in the garden, by soft winds
Brought to their ears while day declined; they heard
And from his presence hid themselves among
The thickest trees, both man and wife, till God
Approaching thus to Adam called aloud:

"Where art thou, Adam, wont with joy to meet
My coming seen far off? I miss thee here,
Not pleased thus entertained with solitude
Where obvious duty erewhile appeared unsought.
Or come I less conspicuous, or what change
Absents thee or what chance detains? Come forth."

83. *Convict*, proved guilty.
84. No conviction, no proof of guilt, is needed for the serpent.
86. *collateral glory*, the glory that he had with, or by the side of, the Father.
91. *counts not*, cannot count.
92. *cadence*, falling or sinking.
93. *due at their hour*. See V 208.
94. *usher*, to usher.
99. *while day declined*. "And they heard the voice of the Lord God walking in the garden in the cool of the day" Genesis iii 8.
102. See Genesis iii. 9.
105. *Not pleased*, displeased.
106. *obvious*, offering itself coming forward. — *unsought* without being sought after

He came, and with him Eve, more loath, though first
To offend, discountenanced both and discomposed.
Love was not in their looks either to God
Or to each other, but apparent guilt,
And shame and perturbation and despair,
Anger and obstinacy and hate and guile;
Whence Adam, faltering long, thus answered brief:

"I heard thee in the garden, and of thy voice
Afraid, being naked, hid myself." To whom
The gracious Judge without revile replied:
"My voice thou oft hast heard, and hast not feared,
But still rejoiced; how is it now become
So dreadful to thee? that thou art naked who
Hath told thee? hast thou eaten of the tree
Whereof I gave thee charge thou shouldst not eat?"

To whom thus Adam sore beset replied:
"O Heaven! in evil strait this day I stand
Before my Judge, either to undergo
Myself the total crime, or to accuse
My other self, the partner of my life;
Whose failing, while her faith to me remains,
I should conceal, and not expose to blame
By my complaint; but strict necessity
Subdues me, and calamitous constraint,
Lest on my head both sin and punishment,
However insupportable, be all
Devolved; though should I hold my peace, yet thou
Wouldst easily detect what I conceal.
This woman, whom thou mad'st to be my help
And gav'st me as thy perfect gift, so good,

112. *apparent*, manifest, made clear.
117. *Afraid.* See Genesis iii 10.
118. *revile*, reproach.
125. *strait*, necessity.
127. *crime*, guilt and its punishment.

So fit, so acceptable, so divine,
That from her hand I could suspect no ill,
And what she did, whatever in itself,
Her doing seemed to justify the deed, —
She gave me of the tree, and I did eat."

To whom the sovran Presence thus replied:
"Was she thy God, that her thou didst obey
Before his voice? or was she made thy guide,
Superior, or but equal, that to her
Thou didst resign thy manhood, and the place
Wherein God set thee above her made of thee
And for thee, whose perfection far excelled
Hers in all real dignity? Adorned
She was indeed, and lovely to attract
Thy love, not thy subjection; and her gifts
Were such as under government well seemed,
Unseemly to bear rule, which was thy part
And person, hadst thou known thyself aright."

So having said, he thus to Eve in few:
"Say, woman, what is this which thou hast done?"

To whom sad Eve, with shame nigh overwhelmed,
Confessing soon, yet not before her Judge
Bold or loquacious, thus abashed replied:
"The serpent me beguiled, and I did eat."

Which when the Lord God heard, without delay
To judgment he proceeded on the accused

141. *whatever in itself*, whatever it might be in itself, in its own character.

143 *She gave.* "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Genesis iii. 12.

147 *but*, only; even.

154. *well seemed*, showed well were well becoming.

156. *person*, character, as in play; the Latin "persona."

157. *in few*, in few words.

162. *beguiled*. See Genesis iii. 13

Serpent, though brute, unable to transfer
The guilt on him who made him instrument
Of mischief, and polluted from the end
Of his creation; justly then accursed,
As vitiated in nature. More to know
Concerned not man (since he no further knew)
Nor altered his offence: yet God at last
To Satan, first in sin, his doom applied,
Though in mysterious terms, judged as then best,
And on the serpent thus his curse let fall:
"Because thou hast done this, thou art accursed
Above all cattle, each beast of the field;
Upon thy belly grovelling thou shalt go,
And dust shalt eat all the days of thy life.
Between thee and the woman I will put
Enmity, and between thine and her seed;
Her seed shall bruise thy head, thou bruise his heel."

So spake this oracle, then verified
When Jesus, son of Mary, second Eve,
Saw Satan fall like lightning down from heaven,
Prince of the air; then rising from his grave
Spoiled principalities and powers, triúmphed
In open show, and with ascension bright
Captivity led captive through the air,
The realm itself of Satan long usurped,
Whom he shall tread at last under our feet;
Even he who now foretold his fatal bruise,
And to the woman thus his sentence turned:
Thy sorrow I will greatly multiply
By thy conception; children thou shalt bring

167. *end*, purpose, object.
169. *More to know*, that is, that Satan was the real tempter.
171. *at last*, finally.
173. *judged as then best*, considered to be best at that time.
175. See Genesis iii. 14, 15.
184. *Saw Satan fall.* "And he said unto them, I beheld Satan as lightning fall from heaven." Luke x. 18.
188. *Captivity led captive.* See Ephesians iv. 8.
192. See Genesis iii. 16.

In sorrow forth, and to thy husband's will
Thine shall submit; he over thee shall rule."

On Adam last thus judgment he pronounced:
"Because thou hast hearkened to the voice of thy wife,
And eaten of the tree concerning which
I charged thee, saying, 'Thou shalt not eat thereof,'
Cursed is the ground for thy sake; thou in sorrow
Shalt eat thereof all the days of thy life;
Thorns also and thistles it shall bring thee forth
Unbid; and thou shalt eat the herb of the field;
In the sweat of thy face shalt thou eat bread,
Till thou return unto the ground; for thou
Out of the ground wast taken: know thy birth,
For dust thou art, and shalt to dust return."

So judged he Man, both Judge and Saviour sent,
And the instant stroke of death denounced that day
Removed far off; then, pitying how they stood
Before him naked to the air that now
Must suffer change, disdained not to begin
Thenceforth the form of servant to assume;
As when he washed his servants' feet, so now,
As father of his family, he clad
Their nakedness with skins of beasts, or slain,
Or as the snake with youthful coat repaid;
And thought not much to clothe his enemies:
Nor he their outward only with the skins

197. *On Adam last.* See Genesis iii. 17–19.
210. *instant*, immediate. — *denounced* is a participle.
214. See Philippians ii. 7.
215. *As when.* See John xiii. 1–16.
217. *or*, whether.
218. Or anew provided, like the snake, with youthful coat.
219. *not much*, it not too much
220–224. And he not only covered from his Father's sight their outward nakedness with the skins of beasts, but he also covered their inward nakedness, which was much more shameful, arraying it with his robe of righteousness See Isaiah lxi. 10.

Of beasts, but inward nakedness much more
Opprobrious with his robe of righteousness
Arraying, covered from his Father's sight.
To him with swift ascent he up returned,
Into his blissful bosom reassumed
In glory as of old; to him appeased
All, though all-knowing, what had passed with man
Recounted, mixing intercession sweet.

Meanwhile, ere thus was sinned and judged on earth,
Within the gates of Hell sat Sin and Death
In counterview, within the gates that now
Stood open wide, belching outrageous flame
Far into Chaos, since the Fiend passed through,
Sin opening, who thus now to Death began:

"O son, why sit we here each other viewing
Idly, while Satan, our great author, thrives
In other worlds and happier seat provides
For us his offspring dear? It cannot be
But that success attends him; if mishap,
Ere this he had returned with fury driven
By his avengers, since no place like this
Can fit his punishment or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and dominion given me large
Beyond this deep; whatever draws me on,
Or sympathy, or some connatural force,
Powerful at greatest distance to unite
With secret amity things of like kind

228. *as of old.* See John xvii. 5.

229. *was sinned and judged.* These verbs are impersonal, the meaning being, *ere thus* there were *on earth* sin and judgment.

231. *In counterview*, opposite to each other; face to face.

234. *Sin opening.* See II 871–883.

240. *had*, would have.

246. *Or*, whether. — *connatural*, of a common nature

By secretest conveyance. Thou, my shade
Inseparable, must with me along;
For Death from Sin no power can separate.
But lest the difficulty of passing back
Stay his return perhaps over this gulf
Impassable, impervious, let us try
Adventurous work, yet to thy power and mine
Not unagreeable, to found a path
Over this main from Hell to that new world
Where Satan now prevails, a monument
Of merit high to all the infernal host,
Easing their passage hence for intercourse
Or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new-felt attraction and instinct."

Whom thus the meagre Shadow answered soon:
"Go whither fate and inclination strong
Leads thee; I shall not lag behind, nor err
The way, thou leading, such a scent I draw
Of carnage, prey innumerable, and taste
The savor of death from all things there that live:
Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid."

So saying, with delight he snuffed the smell
Of mortal change on earth. As when a flock
Of ravenous fowl, though many a league remote,
Against the day of battle to a field
Where armies lie encamped come flying, lured
With scent of living carcasses designed

250. *must*, must go.
254. *impervious*, without way through.
256. *unagreeable*, unsuitable.
257. *this main*. See 245; also I. 860–910.
260, 261. *for intercourse or transmigration*, either for passing to and fro, or for removing altogether. — *as their lot shall lead*, as shall be determined for them.
266. *err*, mistake.
270. *enterprisest*, undertakest

For death the following day in bloody fight:
So scented the grim feature, and upturned
His nostril wide into the murky air,
Sagacious of his quarry from so far.
Then both from out Hell-gates into the waste
Wide anarchy of Chaos damp and dark
Flew diverse, and with power (their power was great)
Hovering upon the waters, what they met
Solid or slimy, as in raging sea
Tost up and down, together crowded drove
From each side shoaling towards the mouth of Hell;
As when two polar winds, blowing adverse
Upon the Cronian sea, together drive
Mountains of ice, that stop the imagined way
Beyond Petsora eastward to the rich
Cathaian coast. The aggregated soil
Death with his mace petrific, cold and dry,
As with a trident, smote, and fixed as firm
As Delos floating once; the rest his look
Bound with Gorgonian rigor not to move,
And with asphaltic slime: broad as the gate,
Deep to the roots of Hell the gathered beach

279. *feature*, form or shape indistinct. See II. 666–673.

281. *Sagacious of his quarry*, scenting his prey or game.

284. *diverse* in different directions.

285. *what*, whatever.

287. *together crowded*, pushed or crowded together from opposite or *diverse* directions.

288. Growing shallow on each side as it was heaped up in the middle near the mouth of Hell.

290. *Cronian sea*, Arctic Ocean.

291. *the imagined way*, the supposed northeast passage from Europe to India.

292. *Petsora*, Petchora, a river and gulf in the northeastern part of Russia.

293. *Cathaian*, belonging to Cathay, which was a name given to the rich countries in the east or southeast of Asia. The coast of China is probably here meant. — *the aggregated soil*, the soil thus *together crowded*.

294. *petrific*, turning to stone — *cold and dry* seem to agree with *soil*. He made the soil cold and dry by smiting it.

296. *As Delos*. Delos was one of the group of islands called Cyclades, in the Ægean Sea, which is fabled to have floated from place to place till Zeus (Jupiter) fastened it with chains of adamant to the bottom of the sea. — *the rest*, all that had not been thus *fixed*.

297. *Gorgonian*. See II. 611 — *rigor*, stiffness.

They fastened, and the mole immense wrought on
Over the foaming deep high-arched, a bridge
Of length prodigious, joining to the wall
Immovable of this now fenceless world
Forfeit to death; from hence a passage broad,
Smooth, easy, inoffensive, down to Hell.
So, if great things to small may be compared,
Xerxes, the liberty of Greece to yoke,
From Susa his Memnonian palace high
Came to the sea, and over Hellespont
Bridging his way Europe with Asia joined,
And scourged with many a stroke the indignant waves.
Now had they brought the work by wondrous art
Pontifical, a ridge of pendent rock,
Over the vexed abyss, following the track
Of Satan to the selfsame place where he
First lighted from his wing and landed safe
From out of Chaos, to the outside bare
Of this round World: with pins of adamant
And chains they made all fast, too fast they made
And durable; and now in little space
The confines met of empyréan Heaven
And of this World, and on the left hand Hell

300. *mole*, massive work or mound formed in the sea. — *wrought on*, continued.

301. *a bridge*. See II. 1023–1033.

303. *fenceless*, defenceless.

304. *a passage broad*. "Broad is the way that leadeth to destruction." Matthew vii. 13.

305 *inoffensive*, unobstructed. See VIII. 164.

307–311. In the year 480 before Christ, Xerxes, king of Persia, after long preparation, set forth to conquer Greece. His winter residence or *palace* was Susa, then called by the Greeks "Memnoneion." He is said to have built a bridge of boats over the *Hellespont*, the strait which separates Asia from Europe. When this bridge was destroyed by a storm, he commanded a hundred lashes to be given to the waves.

313. *Pontifical*, bridge-making.

314. *vexed*. See III 429.

317. *to the outside bare*. See III. 70–76.

320. *in little space*, with little space between. See II. 1047–1053

322. *Of this World*. See III 418–422

With long reach interposed; three several ways
In sight to each of these three places led.
And now their way to Earth they had descried,
To Paradise first tending, when behold
Satan, in likeness of an angel bright,
Betwixt the Centaur and the Scorpion steering
His zenith, while the sun in Aries rose:
Disguised he came, but those his children dear
Their parent soon discerned, though in disguise.
He, after Eve seduced, unminded slunk
Into the wood fast by, and, changing shape
To observe the sequel, saw his guileful act
By Eve, though all unweeting, seconded
Upon her husband, saw their shame that sought
Vain covertures; but when he saw descend
The Son of God to judge them, terrified
He fled, not hoping to escape, but shun
The present; fearing, guilty, what his wrath
Might suddenly inflict: that past, returned
By night, and listening where the hapless pair
Sat in their sad discourse and various plaint,
Thence gathered his own doom, which understood
Not instant but of future time, with joy
And tidings fraught to Hell he now returned,
And at the brink of Chaos, near the foot
Of this new wondrous pontifice, unhoped

324. *these three places*, Heaven, Hell, and the World.

327. *in likeness.* "Satan himself is transformed into an angel of light." 2 Corinthians xi. 14.

328, 329. While the sun was rising in the sign *Aries*, Satan was *steering* towards *his zenith*, or flying upwards, between the signs *Scorpio* and Sagittarius (*the Centaur*) far in advance of the sun.

332. *after Eve seduced*, after having seduced Eve. — *unminded*, unnoticed.

333. *fast by.* See IX. 628.

334. *the sequel*, what would follow.

335. *unweeting*, unknowing, that is, not aware of his presence.

339. *shun*, to shun.

340. *The present*, what the present might bring upon him.

341. *returned*, he returned.

345. *not instant*, as not immediate.

348. *pontifice*, bridge. See line 313.

Met, who to meet him came, his offspring dear.
Great joy was at their meeting, and at sight
Of that stupendous bridge his joy increased.
Long he admiring stood, till Sin, his fair
Enchanting daughter, thus the silence broke:

"O parent, these are thy magnific deeds,
Thy trophies, which thou view'st as not thine own:
Thou art their author and prime architect:
For I no sooner in my heart divined,
My heart, which by a secret harmony
Still moves with thine, joined in connection sweet,
That thou on earth hadst prospered, which thy looks
Now also evidence, but straight I felt,
Though distant from thee worlds between, yet felt
That I must after thee with this thy son,
Such fatal consequence unites us three.
Hell could no longer hold us in her bounds,
Nor this unvoyageable gulf obscure
Detain from following thy illustrious track.
Thou hast achieved our liberty, confined
Within Hell-gates till now, thou us impowered
To fortify thus far, and overlay
With this portentous bridge the dark abyss.
Thine now is all this world; thy virtue hath won
What thy hands builded not, thy wisdom gained
With odds what war hath lost, and fully avenged
Our foil in Heaven; here thou shalt monarch reign,
There didst not; there let him still victor sway
As battle hath adjudged, from this new world

349. *who*, those who.
354. *magnific*, great; won lerful.
361. *evidence*, show; prova. — *straight*, straightway.
363. *must*, must follow.
364. *consequence*, connection.
366. *unvoyageable*, not before to be travelled over or crossed.
368. *our*, for us.
369. *thou*, thou hast.
370. *fortify*, make strong; firm ly build.
372. *virtue*, prowess; vigor.
374. *With odds*, with advantage.
375. *foil*, defeat.
376. *victor*, as victor

Retiring by his own doom alienated,
And henceforth monarchy with thee divide
Of all things parted by the empyreal bounds,
His quadrature, from thy orbicular world,
Or try thee now more dangerous to his throne."

Whom thus the prince of darkness answered glad:
"Fair daughter, and thou son and grandchild both,
High proof ye now have given to be the race
Of Satan (for I glory in the name,
Antagonist of Heaven's almighty king),
Amply have merited of me, of all
The infernal empire, that so near Heaven's door
Triumphal with triumphal act have met,
Mine with this glorious work, and made one realm
Hell and this world, one realm, one continent
Of easy thoroughfare. Therefore while I
Descend through darkness on your road with ease
To my associate powers, them to acquaint
With these successes and with them rejoice,
You two this way, among these numerous orbs
All yours, right down to Paradise descend;
There dwell and reign in bliss, thence on the earth
Dominion exercise and in the air,
Chiefly on man, sole lord of all declared;
Him first make sure your thrall, and lastly kill.
My substitutes I send ye, and create
Plenipotent on earth, of matchless might
Issuing from me: on your joint vigor now

378 *doom*, sentence; decree.
381. *His quadrature*, the square of Heaven — *undetermined square or round*. II. 1048. "And the city lieth four-square." Revelation xxi. 16.
382. *Or try*, or let him try.
386. The Hebrew word *Satan* means adversary.
388. *Amply I ve merited*, and ye have much deserved.
390. *Triumphal*, triumphal act
391. *Mine*, my work.
393. *of easy thoroughfare*, easy of passage.
402. *thrall*, slave; bondsman
403. *My*, as my.
404. *Plenipotent*, of full power

My hold of this new kingdom all depends,
Through sin to death exposed by my exploit.
If your joint power prevail, the affairs of Hell
No detriment need fear; go, and be strong."

So saying, he dismissed them; they with speed
Their course through thickest constellations held,
Spreading their bane; the blasted stars looked wan,
And planets, planet-struck, real eclipse
Then suffered. The other way Satan went down
The causey to Hell-gate; on either side
Disparted Chaos overbuilt exclaimed,
And with rebounding surge the bars assailed
That scorned his indignation: through the gate,
Wide open and unguarded, Satan passed,
And all about found desolate; for those
Appointed to sit there had left their charge,
Flown to the upper world; the rest were all
Far to the inland retired, about the walls
Of Pandemonium, city and proud seat
Of Lucifer, so by allusion called
Of that bright star to Satan paragoned.
There kept their watch the legions, while the grand
In council sat, solicitous what chance
Might intercept their emperor sent; so he
Departing gave command, and they observed.
As when the Tartar from his Russian foe

406. *all*, entirely; wholly.
412. *bane*, poison; evil influence.
413. Astrologers pretended that the planets in certain aspects exercised an evil influence, under which persons or things wasted away; they were then said to be *planet-struck*.
415. *causey*, causeway.
416. *exclaimed*, clamored.
418. *the gate*. See II. 643-649.
420. *those*, Sin and Death.
424. *Pandemonium*. See I. 756.
425. *Lucifer*. See V. 760.
426 *that bright star*. See VII. 131-133. — *paragoned*, compared
427 *grand*, grandees.
428. *solicitous what chance* anxious lest some chance.
430. *Departing gave command* See II. 462-465. — *observed*, obeyed.

By Astracan over the snowy plains
Retires, or Bactrian Sophi from the horn
Of Turkish crescent leaves all waste beyond
The realm of Aladule in his retreat
To Tauris or Casbeen; so these, the late
Heaven-banished host, left desert utmost Hell
Many a dark league, reduced in careful watch
Round their metropolis, and now expecting
Each hour their great adventurer from the search
Of foreign worlds. He through the midst unmarked,
In show plebeian angel militant
Of lowest order, passed; and from the door
Of that Plutonian hall invisible
Ascended his high throne, which under state
Of richest texture spread at the upper end
Was placed in regal lustre. Down awhile
He sat, and round about him saw unseen:
At last, as from a cloud, his fulgent head
And shape star-bright appeared, or brighter, clad
With what permissive glory since his fall
Was left him or false glitter. All amazed
At that so sudden blaze the Stygian throng
Bent their aspect, and whom they wished beheld,

432. *Astracan*, or Astrachan, a city situated at the mouth of the Volga, on the north side of the Caspian Sea.

433, 434. *Bactrian Sophi*, one of the titles of the king of Persia is *Sophi*, and he is here called *Bactrian* from the ancient Bactria, which is now a part of Persia. In the sixteenth century there was continual war between the Persians and the Turks, who possessed the country west of Persia.—*crescent*, standard which bears the Crescent, the emblem of the Turkish power.

435. *Aladule* was the last monarch of the Greater Armenia, who had been defeated and slain by the Turks.

436. *Tauris*, or Tabriz, is a city in the northwestern, and *Casbeen*, or Casbin, is a city in the northern part of Persia.

438. *reduced*, drawn back. See line 423.

442. *show*, appearance.

444. *Plutonian*, infernal; belonging to Pluto, the fabled god of the infernal regions.

445. *state*, stately canopy.

449. *fulgent*, shining.

451. *permissive*, held by permission and not of right.

453. *Stygian*. See II. 506.

454. *Bent their aspect*, turned or fixed their looks.

454 *whom*, him whom. — *wished*, were wishing for

Their mighty chief returned: loud was the acclaim.
Forth rushed in haste the great consulting peers,
Raised from their dark divan, and with like joy
Congratulant approached him, who with hand
Silence, and with these words attention, won:

"Thrones, Dominations, Princedoms, Virtues,
Powers!
For in possession such, not only of right,
I call ye and declare ye now, returned
Successful beyond hope to lead ye forth
Triumphant out of this infernal pit
Abominable, accursed, the house of woe,
And dungeon of our tyrant: now possess
As lords a spacious world, to our native Heaven
Little inferior, by my adventure hard
With peril great achieved. Long were to tell
What I have done, what suffered, with what pain
Voyaged the unreal, vast, unbounded deep
Of horrible confusion, over which
By Sin and Death a broad way now is paved
To expedite your glorious march; but I
Toiled out my uncouth passage, forced to ride
The untractable abyss, plunged in the womb
Of unoriginal Night and Chaos wild,
That jealous of their secrets fiercely opposed
My journey strange, with clamorous uproar
Protesting Fate supreme; thence how I found
The new-created world, which fame in Heaven
Long had foretold, a fabric wonderful,
Of absolute perfection! therein man

457. *divan*, council. Divan is an Oriental word.
459. *won*, that is, won *silence* and *attention*.
469. *Long were*, long would it be.
475. *uncouth*. See II. 407.
476. *untractable*, untamable.
477. *unoriginal*, without beginning or birth.
480. *Protesting*, calling to witness against my attempt.

Placed in a paradise, by our exile
Made happy. Him by fraud I have seduced
From his Creator, and, the more to increase
Your wonder, with an apple! He thereat
Offended (worth your laughter!) hath given up
Both his beloved man and all his world
To Sin and Death a prey, and so to us,
Without our hazard, labor, or alarm,
To range in and to dwell, and over man
To rule, as over all he should have ruled.
True is, me also he hath judged, or rather
Me not, but the brute serpent in whose shape
Man I deceived: that which to me belongs
Is enmity, which he will put between
Me and mankind; I am to bruise his heel;
His seed, when is not set, shall bruise my head.
A world who would not purchase with a bruise,
Or much more grievous pain? Ye have the account
Of my performance: what remains, ye gods,
But up and enter now into full bliss?"

So having said, awhile he stood, expecting
Their universal shout and high applause
To fill his ear; when contrary he hears
On all sides from innumerable tongues
A dismal universal hiss, the sound
Of public scorn: he wondered, but not long
Had leisure, wondering at himself now more;
His visage drawn he felt to sharp and spare,
His arms clung to his ribs, his legs entwining

488. *worth*, this is well worth, or worthy of.
494. *True is*, true it is that. — *hath judged*. See lines 171-181.
499. *when is not set*, the time is not appointed
503. *But up*, but to soar up.
512. *clung*, pressed or squeezed He felt his arms pressed to his ribs.

Each other, till supplanted down he fell
A monstrous serpent on his belly prone,
Reluctant, but in vain; a greater power
Now ruled him, punished in the shape he sinned,
According to his doom. He would have spoke,
But hiss for hiss returned with forkèd tongue
To forkèd tongue; for now were all transformed
Alike, to serpents all, as accessories
To his bold riot: dreadful was the din
Of hissing through the hall, thick swarming now
With complicated monsters head and tail,
Scorpion, and asp, and amphisbæna dire,
Cerastes horned, hydrus, and elops drear,
And dipsas (not so thick swarmed once the soil
Bedropt with blood of Gorgon, or the isle
Ophiusa); but still greatest he the midst,
Now dragon grown (larger than whom the sun
Ingendered in the Pythian vale on slime,
Huge Python), and his power no less he seemed
Above the rest still to retain. They all
Him followed, issuing forth to the open field,
Where all yet left of that revolted rout,
Heaven-fallen, in station stood or just array,

513. *supplanted*, overthrown; tripped up by the heels.

514. *prone*, lying with the face downward.

515. *Reluctant*, struggling against the change.

521. *riot*, sedition; insurrection.

523. *complicated*, intertwined.

524. *amphisbæna*, a species of serpent, formerly deemed poisonous or *dire*.

525. *Cerastes*, *hydrus* (watersnake), *elops* and *dipsas* are names of different kinds of serpents.

527. *Bedropt*, sprinkled. — *Gorgon*. See II. 611.

528. *Ophiusa*. This is a Greek word which means abounding in snakes, and is said to have been applied to a small island in the Mediterranean, which was abandoned by its inhabitants on account of the great number of serpents that infested it.

529. *Dragon*. "The dragon, that old serpent, which is the Devil, and Satan." Rev. xx. 2. — *whom*, he whom. — *the Sun*, Apollo or Phœbus.

531. *Python* was a *huge* serpent produced from the mud or slime left on the earth after the deluge of Deucalion. — *no less*, not less than his superior size.

535. *in station*, on guard. *just array*, military order

Sublime with expectation when to see
In triumph issuing forth their glorious chief:
They saw, but other sight instead, a crowd
Of ugly serpents! horror on them fell,
And horrid sympathy; for what they saw
They felt themselves now changing: down their arms,
Down fell both spear and shield, down they as fast,
And the dire hiss renewed, and the dire form
Catched by contagion, like in punishment
As in their crime. Thus was the applause they meant
Turned to exploding hiss, triumph to shame,
Cast on themselves from their own mouths. There stood
A grove hard by, sprung up with this their change,
His will who reigns above, to aggravate
Their penance, laden with fair fruit like that
Which grew in Paradise, the bait of Eve
Used by the Tempter: on that prospect strange
Their earnest eyes they fixed, imagining
For one forbidden tree a multitude
Now risen, to work them further woe or shame;
Yet parched with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain,
But on they rolled in heaps, and up the trees
Climbing, sat thicker than the snaky locks
That curled Magæra: greedily they plucked
The fruitage, fair to sight like that which grew
Near that bituminous lake where Sodom flamed;

536. *sublime*, uplifted.
541. *changing*, changing into.
546. *exploding*, driving, as it were, from the stage
549. *His will*, by will of him.
557. *Though*, though this was. — *could not* they could not.
560. *Megæra* was one of the three Furies whose hair was twined with serpents. — *curled*, formed the curls of.
561. *like that*, like the fruit called Apple of Sodom, which resembles a smooth orange or yellow apple. It is *fair to the sight*, but contains only air and seeds within. It was formerly supposed to be filled with ashes.
562. *that bituminous lake*, the Dead Sea. — *where Sodom flamed*. See Genesis xix. 24-28.

This, more delusive, not the touch, but taste
Deceived; they, fondly thinking to allay
Their appetite with gust, instead of fruit
Chewed bitter ashes, which the offended taste
With spattering noise rejected: oft they assayed,
Hunger and thirst constraining; drugged as oft,
With hatefullest disrelish writhed their jaws
With soot and cinders filled; so oft they fell
Into the same illusion, not as man
Whom they triumphed once lapsed. Thus were they plagued
And worn with famine long and ceaseless hiss,
Till their lost shape, permitted, they resumed;
Yearly enjoined, some say, to undergo
This annual humbling certain numbered days
To dash their pride and joy for man seduced.
However, some tradition they dispersed
Among the heathen of their purchase got,
And fabled how the serpent, whom they called
Ophion, with Eurynomè (the wide
Encroaching Eve perhaps), had first the rule
Of high Olympus, thence by Saturn driven
And Ops, ere yet Dictæan Jove was born.

Meanwhile in Paradise the hellish pair
Too soon arrived; Sin there in power before,
Once actual, now in body, and to dwell
Habitual habitant; behind her Death,

565. *gust*, pleasant taste.
569. *writhed*, they writhed.
572. *triumphed*, triumphed over. — *once lapsed*, only once fallen.
576. *certain numbered days*, for certain number of days.
579-584. *Ophion* was one of the Titans, who reigned, *with Eurynome*, over Olympus, till they were conquered by *Saturn* and his wife Rhea, or *Ops*. Jupiter or *Jove* was called Dictæan from Dicte, a mountain in Crete, where he was brought up. The Greek name *Eurynome* means *wide encroaching*.
587. *Once actual*, having been there once in act, and therefore *in power*, though not in person or *in body*.

Close following pace for pace, not mounted yet
On his pale horse; to whom Sin thus began:

"Second of Satan sprung, all-conquering Death,
What think'st thou of our empire now, though earned
With travail difficult? not better far
Than still at Hell's dark threshold to have sat watch,
Unnamed, undreaded, and thyself half-starved?"

Whom thus the Sin-born monster answered soon:
"To me, who with eternal famine pine,
Alike is Hell, or Paradise, or Heaven;
There best where most with ravin I may meet;
Which here, though plenteous, all too little seems
To stuff this maw, this vast unhide-bound corpse."

To whom the incestuous mother thus replied:
"Thou therefore on these herbs and fruits and flowers
Feed first; on each beast next, and fish and fowl,
No homely morsels; and whatever thing
The scythe of Time mows down devour unspared;
Till I in man residing through the race,
His thoughts, his looks, words, action, all infect,
And season him thy last and sweetest prey."

This said, they both betook them several ways,
Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later; which the Almighty seeing,

590. *his pale horse.* "And I looked, and behold, a pale horse; and his name that sat on him was Death." Revelation vi. 8.

593. *not better*, is it not better.

599. *there best*, there is it best — *ravin*, prey, rapine.

601. *unhide-bound*, capacious not bound as with a close skin — *corpse*, body (of Death).

From his transcendent seat the saints among,
To those bright Orders uttered thus his voice :

"See with what heat these dogs of Hell advance
To waste and havoc yonder world, which I
So fair and good created, and had still
Kept in that state, had not the folly of man
Let in these wasteful furies, who impute
Folly to me (so doth the prince of Hell
And his adherents), that with so much ease
I suffer them to enter and possess
A place so heavenly, and conniving seem
To gratify my scornful enemies,
That laugh, as if transported with some fit
Of passion I to them had quitted all
At random yielded up to their misrule,
And knew not that I called and drew them thither,
My hell-hounds, to lick up the draff and filth
Which man's polluting sin with taint hath shed
On what was pure; till crammed and gorged, nigh burst,
With sucked and glutted offal, at one sling
Of thy victorious arm, well-pleasing Son,
Both Sin and Death, and yawning grave at last,
Through Chaos hurled, obstruct the mouth of Hell
Forever, and seal up his ravenous jaws.
Then heaven and earth renewed shall be made pure
To sanctity that shall receive no stain ;
Till then the curse pronounced on both precedes."

He ended, and the heavenly audience loud
Sung hallelujah, as the sound of seas,
Through multitude that sung : "Just are thy ways,

618. *had*, should have.
631. *with taint*, carrying with taint.
633. *glutted*, swallowed.
638. *renewed*. See 2 Peter iii. 13; also Book III. 333–338.
642. *hallelujah*. The meaning of this word is, "Praise ye the Lord."
643. *Through*, by reason of. — *Just are thy ways*. See Revelation xv. 3

Righteous are thy decrees on all thy works;
Who can extenuate thee? Next, to the Son,
Destined restorer of mankind, by whom
New heaven and earth shall to the ages rise,
Or down from Heaven descend." — Such was their song,
While the Creator, calling forth by name
His mighty angels, gave them several charge,
As sorted best with present things. The sun
Had first his precept so to move, so shine,
As might affect the earth with cold and heat
Scarce tolerable, and from the north to call
Decrepit winter, from the south to bring
Solstitial summer's heat. To the blanc moon
Her office they prescribed; to the other five
Their planetary motions and aspects,
In sextile, square, and trine, and opposite
Of noxious efficacy, and when to join
In synod unbenign; and taught the fixed

644. *Righteous.* See Revelation xvi. 7.

645. *extenuate*, diminish in honor; weaken in power.

648. *descend.* See Revelation xxi. 1, 2.

650. *several charge*, charge to each; office to be severally performed.

651. *sorted with*, fitted.

652. *precept*, command.

656. *solstitial.* When the sun is in the northern solstice, or point in the ecliptic at which it is farthest north from the equator, it is the height of summer to the northern hemisphere. — *blanc*, white or pale.

657 *the other five.* See V. 177.

658-661. *aspects*, their situation with regard to each other. When *in sextile*, they are separated by one sixth of the zodiac, or sixty degrees; when *in square*, by one fourth of the zodiac, or ninety degrees; *in trine*, by one third of the zodiac, or one hundred and twenty degrees. When they are in opposition, they are one hundred and eighty degrees from each other, or *opposite* They are said to be in conjunction, or *to join*, when they meet in the same part of the zodiac.

660. *Of noxious efficacy.* The pretended science of astrology taught that the aspects of the planets influenced the destiny of human beings. If the aspect was *opposite*, their influence was *unbenign*, as often when they were in conjunction, or met *in synod*.

661-664. *the fixed*, the fixed stars. These, like the planets were supposed to act upon events on earth, and *to shower malignant influence*, as also to affect the air, so as to cause *tempestuous* weather, either when they rose or set *with the sun*

Their influence malignant when to shower,
Which of them rising with the sun or falling
Should prove tempestuous: to the winds they set
Their corners, when with bluster to confound
Sea, air, and shore; the thunder when to roll
With terror through the dark aërial hall.
Some say, he bid his angels turn askance
The poles of Earth twice ten degrees and more
From the sun's axle; they with labor pushed
Oblique the centric globe: some say, the sun
Was bid turn reins from the equinoctial road
Like distant breadth to Taurus with the seven
Atlantic Sisters, and the Spartan Twins,
Up to the Tropic Crab; thence down amain
By Leo and the Virgin and the Scales
As deep as Capricorn, to bring in change
Of seasons to each clime; else had the spring
Perpetual smiled on earth with vernant flowers,
Equal in days and nights, except to those

668–670, *turn askance the poles of Earth.* The Earth's axis (here supposed to have been before parallel to that of the Sun) was turned oblique to the ecliptic, so that it should incline, as it now does, *twice ten degrees and more.* This inclination of the axis causes the variety of seasons on the Earth's surface, according to the Copernican System of Astronomy, which was fully established in Milton's time by Galileo.

671–677, *the centric globe.* The Earth, in the old (or Ptolemaic) system of Astronomy, is the centre of the universe, and according to that, or as *some say*, it was the Sun that was *bid* to change its course among the signs of the zodiac, so as to drive its chariot, not, as before, *in the equinoctial road*, but by ascent from Aries through Taurus and Gemini, *the Spartan twins* (that is, Castor and Pollux), to Cancer, *the tropic Crab.* This was its farthest northern limit, whence it descended through Leo, Virgo, Libra (where it crossed the Equinoctial), Scorpio and Sagittarius to Capricornus, its farthest southern limit, from which it ascended to Aries. — *Like-distant breadth.* Compare line 669. — *Atlantic Sisters.* These were the seven daughters of Atlas, who were translated to the heavens, where they form the cluster called the Pleiades or Seven Stars (of which six only are visible) in the neck of the constellation *Taurus.* — *the Tropic Crab.* When the Sun is in the sign Cancer, it seems to turn to the south; hence the word *tropic*, from a Greek word signifying to turn.

679. *vernant*, belonging to spring.

Beyond the polar circles; to them day
Had unbenighted shone, while the low sun,
To recompense his distance, in their sight
Had rounded still the horizon, and not known
Or east or west; which had forbid the snow
From cold Estotiland, and south as far
Beneath Magellan. At that tasted fruit
The sun, as from Thyestéan banquet, turned
His course intended; else how had the world
Inhabited, though sinless, more than now
Avoided pinching cold and scorching heat?
These changes in the heavens, though slow, produced
Like change on sea and land, sidéral blast,
Vapor and mist and exhalation hot,
Corrupt and pestilent. Now from the north
Of Norumbega, and the Samoed shore,
Bursting their brazen dungeon, armed with ice
And snow and hail, and stormy gust and flaw,
Boreas and Cæcias and Argestes loud

682 – 687. *Had unbenighted shone*, would have shone without night. But for the inclination of the Earth's axis, the Sun, being always in the Equinoctial, would shine from pole to pole, never appearing *to those beyond the polar circles* high above the horizon, while at the pole he would seem to move round in the horizon without either rising or setting. — *To recompense his distance*, to compensate for the comparative want of light and heat occasioned by his distance. — *Or*, either. — *which had forbid*, this would have forbidden or prevented. — *Estotiland* is a name formerly applied to the northern part of America, near the Arctic Circle. — *Beneath Magellan*, south of the Straits of Magellan.

687. *At that tasted fruit*, when the fruit was tasted.

688. *Thyestean banquet*. According to Grecian mythology the brother of Thyestes, in revenge for wrongs that he had received, slew the two sons of Thyestes, and having prepared a banquet to which he invited his brother, placed their flesh before him.

689. *else*, otherwise. — *had* would have.

690. *more than now*, any more than it does now.

693. *sideral*, belonging to or produced by the stars. See 661–664.

696. *Norumbega*, a part of North America, probably New England and what lay west of it. — *the Samoed shore*, the northern coast of Siberia, which is inhabited by wandering tribes of Samoiedes.

699 – 702. *Boreas*, the north wind; *Cæcias*, the northeast wind; *Argestes*, the northwest wind; *Thrascias*, a north-north

And Thracias rend the woods and seas upturn;
With adverse blast upturns them from the south
Notus and Afer, black with thunderous clouds
From Serraliona; thwart of these as fierce
Forth rush the Lévant and the Ponent winds,
Eurus and Zephyr, with their lateral noise,
Sirocco and Libecchio. Thus began
Outrage from lifeless things; but Discord first,
Daughter of Sin, among the irrational
Death introduced through fierce antipathy:
Beast now with beast gan war, and fowl with fowl,
And fish with fish; to graze the herb all leaving
Devoured each other, nor stood much in awe
Of man, but fled him, or with countenance grim
Glared on him passing. These were from without
The growing miseries which Adam saw
Already in part, though hid in gloomiest shade,
To sorrow abandoned, but worse felt within,
And in a troubled sea of passion tost,
Thus to disburden sought with sad complaint:

"O miserable of happy! is this the end
Of this new glorious world, and me so late
The glory of that glory, who now, become
Accursed of blessèd, hide me from the face
Of God, whom to behold was then my height
Of happiness? yet well, if here would end
The misery; I deserved it, and would bear

west wind; *Notus*, the south wind; *Afer*, the southwest wind coming from Africa.

703. *Serraliona*, Sierra Leone. — *thwart of*, across; at right angles with.

704–706. *Levant*, east; *Ponent*, west. These are from the Italian words for East and West, meaning rising and setting. *Sirocco* and *Libecchio*, are the southeast and southwest winds, *the lateral noise* of *Eurus and Zephyr*, the east and west winds.

710. *gan war*. See VI. 60

711. *leaving*, ceasing.

719. *to disburden*, to relieve his mind.

720. *of*, from. So in line 723

721 *me*, of me.

725. *well*, it would be well.

My own deservings; but this will not serve;
All that I eat or drink, or shall beget,
Is propagated curse. O voice once heard
Delightfully, 'Increase and multiply,'
Now death to hear! for what can I increase
Or multiply, but curses on my head?
Who of all ages to succeed, but, feeling
The evil on him brought by me, will curse
My head? — *Ill fare our ancestor impure;*
For this we may thank Adam! but his thanks
Shall be the execration; so, besides
Mine own that bide upon me, all from me
Shall with a fierce reflux on me redound,
On me, as on their natural centre, light,
Heavy though in their place. O fleeting joys
Of Paradise, dear bought with lasting woes!
Did I request thee, Maker, from my clay
To mould me man? did I solicit thee
From darkness to promote me, or here place
In this delicious garden? As my will
Concurred not to my being, it were but right
And equal to reduce me to my dust,
Desirous to resign and render back
All I received, unable to perform
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woes? inexplicable

729. *voice.* See Genesis i. 28.

733. *of all ages to succeed*, in all the ages that shall follow.

735. *Ill fare*, woe to.

736. *his thanks*, the thanks of him who thus curses his ancestor.

738. *all from me*, all the curses resulting to others from my sin.

741. *Heavy though in their place*, weighing heavily, though lighting on him, *their natural centre*, and thus being *in their place*, where, according to natural laws, they should have no weight, the weight of bodies being only their tendency to the centre. This seems to be the meaning, though it is not very clear.

748. *equal*, just. — *reduce*, bring back.

751. *Thy terms too hard.* See Matthew xxv. 24, 25

Thy justice seems; yet, to say truth, too late
I thus contest; then should have been refused
Those terms whatever, when they were proposed
Thou didst accept them; wilt thou enjoy the good,
Then cavil the conditions? And though God
Made thee without thy leave, what if thy son
Prove disobedient, and reproved retort,
Wherefore didst thou beget me? I sought it not: —
Wouldst thou admit for his contempt of thee
That proud excuse? Yet him not thy election,
But natural necessity, begot.
God made thee of choice his own, and of his own
To serve him; thy reward was of his grace,
Thy punishment then justly is at his will.
Be it so, for I submit; his doom is fair,
That dust I am and shall to dust return:
O welcome hour whenever! why delays
His hand to execute what his decree
Fixed on this day? why do I overlive?
Why am I mocked with death, and lengthened out
To deathless pain? How gladly would I meet
Mortality my sentence, and be earth
Insensible! how glad would lay me down
As in my mother's lap! there I should rest
And sleep secure; his dreadful voice no more
Would thunder in my ears, no fear of worse
To me and to my offspring would torment me
With cruel expectation. Yet one doubt
Pursues me still, lest all I cannot die;

757. *whatever*, whatever they were.
758. *Thou.* Adam here addresses himself.
759 *cavil*, cavil at, quarrel with.
764. *election*, choice.
766. *of choice*, by his choice. — *of his own*, with his own gifts.
771. *welcome hour whenever*, hour welcome whenever it may arrive.
773. *on*, for; to take place on — *overlive*, survive *this day*.
783. *lest all I cannot die*, that my whole being is not mortal.

Lest that pure breath of life, the spirit of man
Which God inspired, cannot together perish
With this corporeal clod; then in the grave,
Or in some other dismal place, who knows
But I shall die a living death? O thought
Horrid, if true! Yet why? it was but breath
Of life that sinned: what dies but what had life
And sin? the body properly hath neither.
All of me then shall die; let this appease
The doubt, since human reach no further knows.
For though the Lord of all be infinite,
Is his wrath also? Be it, man is not so,
But mortal doomed. How can he exercise
Wrath without end on man, whom death must end?
Can he make deathless death? that were to make
Strange contradiction, which to God himself
Impossible is held, as argument
Of weakness, not of power. Will he draw out,
For anger's sake, finite to infinite
In punished man, to satisfy his rigor
Satisfied never? that were to extend
His sentence beyond dust and Nature's law,
By which all causes else according still
To the reception of their matter act,
Not to the extent of their own sphere. But say
That death be not one stroke, as I supposed,
Bereaving sense, but endless misery
From this day onward, which I feel begun
Both in me and without me, and so last
To perpetuity — ay me! that fear

784. *breath of life.* See Genesis 7.

793. *human reach*, the reach of human thought.

795. *Be it*, though it be; though his wrath be infinite.

796. *mortal doomed*, condemned to die

806. *all causes else*, all other causes.

807. *the reception of their matter*, what the matter on which they act is capable of receiving.

810. *Bereaving*, taking away, by force.

Comes thundering back with dreadful revolution
On my defenceless head; both death and I
Am found eternal, and incorporate both;
Nor I on my part single, in me all
Posterity stands cursed: fair patrimony
That I must leave ye, sons! Oh, were I able
To waste it all myself, and leave ye none!
So disinherited, how would ye bless
Me, now your curse! Ah, why should all mankind
For one man's fault thus guiltless be condemned —
If guiltless? but from me what can proceed
But all corrupt, both mind and will depraved,
Not to do only but to will the same
With me? how can they then acquitted stand
In sight of God? Him after all disputes
Forced I absolve; all my evasions vain
And reasonings, though through mazes, lead me still
But to my own conviction: first and last
On me, me only, as the source and spring
Of all corruption, all the blame lights due;
So might the wrath! Fond wish! couldst thou support
That burden, heavier than the earth to bear,
Than all the world much heavier, though divided
With that bad woman? Thus what thou desir'st,
And what thou fear'st, alike destroys all hope
Of refuge, and concludes thee miserable
Beyond all past example and future,
To Satan only like, both crime and doom.
O conscience, into what abyss of fears
And horrors hast thou driven me; out of which
I find no way, from deep to deeper plunged!"

814. *revolution*, return
816. *incorporate both*, bound together as in one body.
829. *Forced I absolve*, I am forced to absolve.
833 *due*, deserved.
834. *So might the wrath* would that the wrath might also light on me.
839. *concludes*, finally judges
840 *both*, both as to.

Thus Adam to himself lamented loud
Through the still night, not now, as ere man fell,
Wholesome and cool and mild, but with black air
Accompanied, with damps and dreadful gloom,
Which to his evil conscience represented
All things with double terror: on the ground
Outstretched he lay, on the cold ground, and oft
Cursed his creation, death as oft accused
Of tardy execution, since denounced
The day of his offence. "Why comes not death,"
Said he, "with one thrice-acceptable stroke
To end me? shall truth fail to keep her word,
Justice divine not hasten to be just?
But death comes not at all, justice divine
Mends not her slowest pace for prayers or cries.
O woods, O fountains, hillocks, dales, and bowers!
With other echo late I taught your shades
To answer, and resound far other song."
Whom thus afflicted when sad Eve beheld,
Desolate where she sat, approaching nigh
Soft words to his fierce passion she assayed;
But her with stern regard he thus repelled:

"Out of my sight, thou serpent! that name best
Befits thee with him leagued, thyself as false
And hateful; nothing wants, but that thy shape
Like his, and color serpentine, may show
Thy inward fraud, to warn all creatures from thee
Henceforth; lest that too heavenly form, pretended
To hellish falsehood, snare them. But for thee
I had persisted happy, had not thy pride

853. *since denounced*, since it had been denounced.
854. *The day.* "In the day that thou eatest thereof, thou shalt surely die." Gen. ii. 17.
862. *far other song.* See IV. 720–735, V. 144–208.
865. *assayed*, tried; offered.
869. *wants*, is wanting.
871. *fraud*, guile.
872. *pretended to*, hung before spread over. This is from the Latin verb "præ-tendo," to stretch before.
874. *had persisted*, should have continued.

And wandering vanity, when least was safe,
Rejected my forewarning, and disdained
Not to be trusted; longing to be seen,
Though by the Devil himself, him overweening
To overreach, but with the serpent meeting
Fooled and beguiled; by him thou, I by thee,
To trust thee from my side, imagined wise,
Constant, mature, proof against all assaults,
And understood not all was but a show
Rather than solid virtue, all but a rib
Crooked by nature, bent, as now appears,
More to the part sinister, from me drawn,
Well if thrown out as supernumerary
To my just number found. Oh, why did God,
Creator wise, that peopled highest Heaven
With spirits masculine, create at last
This novelty on earth, this fair defect
Of nature, and not fill the world at once
With men as angels without feminine,
Or find some other way to generate
Mankind? This mischief had not then befallen,
And more that shall befall; innumerable
Disturbances on earth through female snares,
And strait conjunction with this sex: for either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake;
Or whom he wishes most shall seldom gain,
Through her perverseness, but shall see her gained
By a far worse, or if she love, withheld
By parents; or his happiest choice too late
Shall meet, already linked and wedlock-bound

875. *when least was safe*, when was least safe.
878. *overweening*, conceitedly sinking.
880. *by him thou, I by thee* See Genesis iii. 12, 13.
886. *sinister*, left. See VIII. 465 Sinister also means unlucky.
899. *He*, the man.
901. *whom*, her whom.
905. *already*, when he is already.

To a fell adversary, his hate or shame:
Which infinite calamity shall cause
To human life, and household peace confound."

He added not, and from her turned: but Eve,
Not so repulsed, with tears that ceased not flowing,
And tresses all disordered, at his feet
Fell humble, and embracing them besought
His peace, and thus proceeded in her plaint:

"Forsake me not thus, Adam! witness Heaven
What love sincere and reverence in my heart
I bear thee, and unweeting have offended,
Unhappily deceived: thy suppliant
I beg, and clasp thy knees; bereave me not,
Whereon I live, thy gentle looks, thy aid,
Thy counsel, in this uttermost distress,
My only strength and stay: forlorn of thee,
Whither shall I betake me, where subsist?
While yet we live, scarce one short hour perhaps,
Between us two let there be peace; both joining,
As joined in injuries, one enmity
Against a foe by doom express assigned us,
That cruel serpent. On me exercise not
Thy hatred for this misery befallen,
On me already lost, me than thyself
More miserable; both have sinned, but thou,
Against God only, I against God and thee,
And to the place of judgment will return,
There with my cries importune Heaven, that all
The sentence, from thy head removed, may light

913. *peace*, pardon.
916. *unweeting*. See line 335.
919. of thy gentle looks, on which I live, or of thy aid.
921. *forlorn*, deprived.
924, 925. *joining one enmity*.
933. *importune*, importunately beseech.

On me, sole cause to thee of all this woe;
Me, me only, just object of his ire."

She ended weeping, and her lowly plight,
Immovable till peace obtained from fault
Acknowledged and deplored, in Adam wrought
Commiseration; soon his heart relented
Towards her, his life so late and sole delight,
Now at his feet submissive in distress,
Creature so fair his reconcilement seeking,
His counsel whom she had displeased, his aid:
As one disarmed, his anger all he lost,
And thus with peaceful words upraised her soon:

"Unwary, and too desirous, as before
So now, of what thou know'st not, who desir'st
The punishment all on thyself; alas!
Bear thine own first, ill able to sustain
His full wrath, whose thou feel'st as yet least part,
And my displeasure bear'st so ill. If prayers
Could alter high decrees, I to that place
Would speed before thee, and be louder heard,
That on my head all might be visited,
Thy frailty and infirmer sex forgiven,
To me committed and by me exposed.
But rise; let us no more contend, nor blame
Each other, blamed enough elsewhere, but strive,
In offices of love, how we may lighten
Each other's burden in our share of woe;
Since this day's death denounced, if aught I see,
Will prove no sudden but a slow-paced evil,
A long day's dying to augment our pain,
And to our seed (O hapless seed!) derived."

938. *obtained* should be obtained.
951. *whose*, of whose wrath; or simply, of which. — *least*, but the least.
953. *to that place*. See line 1087
955. *derived*, communicated

To whom thus Eve, recovering heart, replied:
" Adam, by sad experiment I know
How little weight my words with thee can find,
Found so erroneous; thence by just event
Found so unfortunate: nevertheless,
Restored by thee, vile as I am, to place
Of new acceptance, hopeful to regain
Thy love, the sole contentment of my heart,
Living or dying, from thee I will not hide
What thoughts in my unquiet breast are risen,
Tending to some relief of our extremes,
Or end, though sharp and sad, yet tolerable,
As in our evils, and of easier choice.
If care of our descent perplex us most,
Which must be born to certain woe, devoured
By Death at last (and miserable it is
To be to others cause of misery,
Our own begotten, and of our loins to bring
Into this cursèd world a woful race,
That after wretched life must be at last
Food for so foul a monster), in thy power
It lies, yet ere conception, to prevent
The race unblest, to being yet unbegot.
Childless thou art, childless remain: so Death
Shall be deceived his glut, and with us two
Be forced to satisfy his ravenous maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain
From love's due rites, nuptial embraces sweet,
And with desire to languish without hope,
Before the present object languishing

967. *experiment*, experience.
969 *event*, consequence.
976 *extremes*, extreme misery.
978. Considering our evils, and easier to choose than the endurance of our woes
979. *descent*, descendants; posterity.
990. *deceived his glut*, cheated of his fill.
993. *Conversing* See VIII. 418

With like desire, which would be misery
And torment less than none of what we dread;
Then, both ourselves and seed at once to free
From what we fear for both, let us make short,
Let us seek Death, or, he not found, supply
With our own hands his office on ourselves.
Why stand we longer shivering under fears
That show no end but death, and have the power,
Of many ways to die the shortest choosing,
Destruction with destruction to destroy?"

She ended here, or vehement despair
Broke off the rest; so much of death her thoughts
Had entertained as dyed her cheeks with pale.
But Adam, with such counsel nothing swayed,
To better hopes his more attentive mind
Laboring had raised, and thus to Eve replied:

"Eve, thy contempt of life and pleasure seems
To argue in thee something more sublime
And excellent than what thy mind contemns;
But self-destruction therefore sought refutes
That excellence thought in thee, and implies
Not thy contempt, but anguish and regret
For loss of life and pleasure overloved.
Or if thou covet death as utmost end
Of misery, so thinking to evade
The penalty pronounced, doubt not but God
Hath wiselier armed his vengeful ire than so
To be forestalled; much more I fear lest death
So snatched will not exempt us from the pain
We are by doom to pay; rather such acts
Of contumacy will provoke the Highest
To make death in us live. Then let us seek

1004. *and have*, while we have.
1009. *pale*, paleness.
1024. *forestalled*, anticipated.
1026. *by doom*, doomed.

Some safer resolution, which methinks
I have in view, calling to mind with heed
Part of our sentence, that thy seed shall bruise
The serpent's head; piteous amends! unless
Be meant, whom I conjecture, our grand foe
Satan, who in the serpent hath contrived
Against us this deceit: to crush his head
Would be revenge indeed; which will be lost
By death brought on ourselves, or childless days
Resolved as thou proposest; so our foe
Shall scape his punishment ordained, and we
Instead shall double ours upon our heads.
No more be mentioned then of violence
Against ourselves, and wilful barrenness,
That cuts us off from hope, and savors only
Rancor and pride, impatience and despite,
Reluctance against God and his just yoke
Laid on our necks. Remember with what mild
And gracious temper he both heard and judged,
Without wrath or reviling; we expected
Immediate dissolution, which we thought
Was meant by death that day, when lo, to thee
Pains only in child-bearing were foretold,
And bringing forth, soon recompensed with joy,
Fruit of thy womb: on me the curse aslope
Glanced on the ground; with labor I must earn
My bread; what harm? idleness had been worse;
My labor will sustain me; and, lest cold
Or heat should injure us, his timely care
Hath unbesought provided, and his hands
Clothed us unworthy, pitying while he judged.
How much more, if we pray him, will his ear
Be open, and his heart to pity incline,
And teach us further by what means to shun

1088. *Resolved*, resolved or determined on.

1052. *recompensed*, or be recompensed.

The inclement seasons, rain, ice, hail, and snow,
Which now the sky with various face begins
To show us in this mountain, while the winds
Blow moist and keen, shattering the graceful locks
Of these fair spreading trees; which bids us seek
Some better shroud, some better warmth to cherish
Our limbs benumbed, ere this diurnal star
Leave cold the night; how we his gathered beams
Reflected may with matter sere foment,
Or by collision of two bodies grind
The air attrite to fire, as late the clouds
Justling or pushed with winds rude in their shock
Tine the slant lightning, whose thwart flame driven down
Kindles the gummy bark of fir or pine,
And sends a comfortable heat from far,
Which might supply the sun. Such fire to use,
And what may else be remedy or cure
To evils which our own misdeeds have wrought,
He will instruct us praying and of grace
Beseeching him, so as we need not fear
To pass commodiously this life, sustained
By him with many comforts, till we end
In dust, our final rest and native home.
What better can we do, than to the place
Repairing where he judged us prostrate fall
Before him reverent, and there confess
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign

1069. *this diurnal star*, the Sun.
1070. *how*, bids us seek how.
1071. *matter sere*, dry substance. — *foment*, cherish; feed.
1073. *attrite* rubbed.
1075. *Tine*, kindle. — *thwart*, cross
1078. *supply*, serve instead of.
1081. *of grace*, for favor.
1082. *as*, that.
1083. *To pass*, that we shall not pass. — *commodiously*, with comfort or convenience.
1091. *frequenting*, filling crowding.

Of sorrow unfeigned and humiliation meek?
Undoubtedly he will relent and turn
From his displeasure, in whose look serene,
When angry most he seemed and most severe,
What else but favor, grace, and mercy shone?"

So spake our father penitent, nor Eve
Felt less remorse: they forthwith to the place
Repairing where he judged them prostrate fell
Before him reverent, and both confessed
Humbly their faults, and pardon begged, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeigned and humiliation meek.

BOOK XI.

THE ARGUMENT.

The Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them. God accepts them, but declares that they must no longer abide in Paradise: sends Michael with a band of Cherubim to dispossess them; but first to reveal to Adam future things. Michael's coming down. Adam shows to Eve certain ominous signs; he discerns Michael's approach, goes out to meet him: the Angel denounces their departure. Eve's lamentation. Adam pleads, but submits. The Angel leads him up to a high hill, sets before him in vision what shall happen till the flood.

Thus they in lowliest plight repentant stood
Praying; for from the mercy-seat above
Prevenient grace descending had removed
The stony from their hearts, and made new flesh
Regenerate grow instead, that sighs now breathed
Unutterable, which the spirit of prayer
Inspired, and winged for Heaven with speedier flight
Than loudest oratory: yet their port
Not of mean suitors, nor important less
Seemed their petition, than when the ancient pair
In fables old, less ancient yet than these,

3. *Prevenient*, coming before; anticipating.

4. *The stony.* "I will take the stony heart out of their flesh, and will give them a heart of flesh." Ezekiel xi. 19.

6. *Unutterable.* See Romans viii. 26.

8. *oratory*, probably, uttered prayer. — *port*, bearing.

9 *Not*, was not that

11–14. When Jupiter (Zeus) had resolved to destroy the race of men, Deucalion and his wife Pyrrha alone were spared. A flood swept away all other mortals, and when the waters subsided Deucalion offered sacrifice, and sought to learn from the goddess Themis how the race might be restored.

Deucalion and chaste Pyrrha, to restore
The race of mankind drowned, before the shrine
Of Themis stood devout. To Heaven their prayers
Flew up, nor missed the way by envious winds
Blown vagabond or frustrate: in they passed
Dimensionless through heavenly doors; then clad
With incense, where the golden altar fumed,
By their great Intercessor, came in sight
Before the Father's throne: them the glad Son
Presenting, thus to intercede began:

"See, Father, what first fruits on earth are sprung
From thy implanted grace in man, these sighs
And prayers, which in this golden censer, mixed
With incense, I thy priest before thee bring,
Fruits of more pleasing savor from thy seed
Sown with contrition in his heart, than those
Which, his own hand manuring, all the trees
Of Paradise could have produced, ere fallen
From innocence. Now therefore bend thine ear
To supplication, hear his sighs though mute;
Unskilful with what words to pray, let me
Interpret for him, me his advocate
And propitiation; all his works on me,
Good or not good, ingraft; my merit those
Shall perfect, and for these my death shall pay.
Accept me, and in me from these receive

16. *vagabond*, to and fro; wandering. — *frustrate*, frustrated; made vain.

17. *Dimensionless*, immaterial; not having dimensions like matter.

24. *golden altar*. "The golden altar which was before the throne." See Revelation viii. 3, 4.

28 *manuring*. See IV. 628

33–34. *his advocate and propitiation*. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John ii. 1, 2.

35. *those*, his *good* works.

36. *these*, his works *not good*.

37. *these*. See lines 20, 28, 31.

The smell of peace toward mankind; let him live
Before thee reconciled, at least his days
Numbered, though sad, till death, his doom (which I
To mitigate thus plead, not to reverse),
To better life shall yield him, where with me
All my redeemed may dwell in joy and bliss,
Made one with me, as I with thee am one."

To whom the Father, without cloud, serene:
"All thy request for man, accepted Son,
Obtain; all thy request was my decree.
But longer in that Paradise to dwell,
The law I gave to Nature him forbids:
Those pure immortal elements, that know
No gross, no unharmonious mixture foul,
Eject him tainted now and purge him off
As a distemper, gross to air as gross,
And mortal food, as may dispose him best
For dissolution wrought by sin, that first
Distempered all things, and of incorrupt
Corrupted. I at first with two fair gifts
Created him endowed, with happiness
And immortality; that fondly lost,
This other served but to eternize woe,
Till I provided death; so death becomes
His final remedy, and after life,
Tried in sharp tribulation and refined
By faith and faithful works, to second life
Waked in the renovation of the just,
Resigns him up with heaven and earth renewed.

39 *his days*, through all his days.

42. *with me.* "I will that they also whom thou hast given me be with me where I am." John xvii. 24

44. *Made one.* See John xvii. 21.

47. *my decree*, what I had before decreed.

50. *Those*, such as were found in Paradise.

54. *And*, and to.—*as*, such as.

56, 57. *of incorrupt corrupted* turned from incorrupt to corrupt

59 *fondly*, foolishly.

66. *heaven and earth renewed.* See X. 638, 639.

But let us call to synod all the blest
Through Heaven's wide bounds; from them I will not hide
My judgments, how with mankind I proceed,
As how with peccant angels late they saw,
And in their state, though firm, stood more confirmed."

He ended, and the Son gave signal high
To the bright minister that watched; he blew
His trumpet, heard in Oreb since perhaps
When God descended, and perhaps once more
To sound at general doom. The angelic blast
Filled all the regions: from their blissful bowers
Of amarantine shade, fountain or spring,
By the waters of life, where'er they sat
In fellowships of joy, the sons of light
Hasted, resorting to the summons high,
And took their seats; till from his throne supreme
The Almighty thus pronounced his sovran will:

"O sons, like one of us Man is become
To know both good and evil, since his taste
Of that defended fruit; but let him boast
His knowledge of good lost and evil got,
Happier had it sufficed him to have known
Good by itself, and evil not at all.
He sorrows now, repents, and prays contrite,
My motions in him; longer than they move,

70. *peccant*, sinning. — *late they saw*. See VI. 831–877.
73. *minister*, servant; chief attendant. See Exodus xxiv. 13. Matthew xx. 26.
74. *heard in Oreb*. See Exodus xix. 19. *Oreb*, Horeb or Sinai. — *perhaps*, perhaps the same.
75. *once more*. "For the trumpet shal. sound." 1 Corinthians xv. 52.
78. *amarantine shade*. See III. 353–361.
79. *the waters of life*. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." Revelation xxii. 1.
86. *defended*, forbidden
91. *longer than they move* when they cease to move.

His heart I know, how variable and vain
Self-left. Lest therefore his now bolder hand
Reach also of the Tree of Life, and eat,
And live for ever, dream at least to live
For ever, to remove him I decree,
And send him from the garden forth to till
The ground whence he was taken, fitter soil.
Michael, this my behest have thou in charge;
Take to thee from among the Cherubim
Thy choice of flaming warriors, lest the Fiend,
Or in behalf of man, or to invade
Vacant possession, some new trouble raise:
Haste thee, and from the Paradise of God
Without remorse drive out the sinful pair,
From hallowed ground the unholy, and denounce
To them and to their progeny from thence
Perpetual banishment. Yet, lest they faint
At the sad sentence rigorously urged
(For I behold them softened and with tears
Bewailing their excess), all terror hide.
If patiently thy bidding they obey,
Dismiss them not disconsolate; reveal
To Adam what shall come in future days,
As I shall thee enlighten; intermix
My covenant in the woman's seed renewed:
So send them forth, though sorrowing yet in peace;
And on the east side of the garden place,
Where entrance up from Eden easiest climbs,
Cherubic watch, and of a sword the flame
Wide waving, all approach far off to fright,

93. *Self-left*, left to itself.
94. *Tree of Life*. See Genesis ii. 22.
97. *send him*. See Genesis iii. 23.
103 *Or*, either.
105. *remorse*, compunction; pity.
111. *excess*, transgression.
115 *intermix*, with the sad tidings mingle the joyful assurance of.
120. *Cherubic watch*. See Genesis iii 24

And guard all passage to the Tree of Life;
Lest Paradise a réceptacle prove
To spirits foul, and all my trees their prey,
With whose stolen fruit man once more to delude."

He ceased; and the archangelic power prepared
For swift descent, with him the cohort bright
Of watchful Cherubim; four faces each
Had, like a double Janus, all their shape
Spangled with eyes, more numerous than those
Of Argus, and more wakeful than to drowse,
Charmed with Arcadian pipe, the pastoral reed
Of Hermes, or his opiate rod. Meanwhile,
To re-salute the world with sacred light,
Leucothĕa waked, and with fresh dews embalmed
The earth, when Adam and first matron Eve
Had ended now their orisons, and found
Strength added from above, new hope to spring
Out of despair, joy, but with fear yet linked;
Which thus to Eve his welcome words renewed;

"Eve, easily may faith admit that all
The good which we enjoy from Heaven descends;
But that from us aught should ascend to Heaven
So prevalent as to concern the mind

127. *cohort*, band.

128. *four faces.* "Every one had four faces apiece" Ezekiel x. 21.

129. *Janus* was a Roman deity, commonly represented with two faces.

130. *with eyes.* See Ezekiel x. 12.

131–133. *Argus* was said to have had a hundred eyes. He was set by Hera (Juno) to guard Io, whom she had metamorphosed into a cow. But *Hermes* (Mercury) slew him, having lulled him to sleep with the sweet sounds of his flute or *Arcadian pipe*, and touched him with his *opiate rod.* — *Arcadian*, belonging to Arcadia, a country of shepherds, by whom Hermes was especially worshipped. — *pastoral*, belonging to shepherds. — *opiate*, sleep-giving.

135. *Leucothea*, signifying in Greek White-goddess, was a goddess of the sea. Milton here uses the name for the goddess of the dawn.

144. *prevalent*, prevailing; efficacious.

Of God high-blest, or to incline his will,
Hard to belief may seem; yet this will prayer,
Or one short sigh of human breath, upborne
Even to the seat of God. For since I sought
By prayer the offended Deity to appease,
Kneeled and before him humbled all my heart,
Methought I saw him placable and mild,
Bending his ear; persuasion in me grew
That I was heard with favor; peace returned
Home to my breast, and to my memory
His promise that thy seed shall bruise our foe;
Which, then not minded in dismay, yet now
Assures me that the bitterness of death
Is past, and we shall live. Whence hail to thee,
Eve rightly called, mother of all mankind,
Mother of all things living, since by thee
Man is to live, and all things live for man!"

To whom thus Eve with sad demeanor meek:
"Ill worthy I such title should belong
To me transgressor, who, for thee ordained
A help, became thy snare; to me reproach
Rather belongs, distrust and all dispraise:
But infinite in pardon was my Judge,
That I, who first brought death on all, am graced
The source of life; next favorable thou,
Who highly thus to entitle me vouchsaf'st,
Far other name deserving. But the field
To labor calls us now with sweat imposed
Though after sleepless night; for see, the morn,
All unconcerned with our unrest, begins

146. *this will prayer* prayer will do this.

151. "And Agag said, Surely the bitterness of death is past." Samuel xv. 32.

156. *rightly called*. "And Adam called his wife's name Eve, because she was the mother of all living." Genesis iii. 20.

168. *am graced*, am so favored as to be.

172. *imposed*, laid upon us

Her rosy progress smiling. Let us forth,
I never from thy side henceforth to stray,
Where'er our day's work lies, though now enjoined
Laborious, till day droop; while here we dwell,
What can be toilsome in these pleasant walks?
Here let us live, though in fallen state, content."

So spake, so wished much-humbled Eve, but Fate
Subscribed not; Nature first gave signs, impressed
On bird, beast, air, air suddenly eclipsed
After short blush of morn; nigh in her sight
The bird of Jove, stooped from his aery tour,
Two birds of gayest plume before him drove:
Down from a hill the beast that reigns in woods,
First hunter then, pursued a gentle brace,
Goodliest of all the forest, hart and hind;
Direct to the eastern gate was bent their flight.
Adam observed, and, with his eye the chase
Pursuing, not unmoved to Eve thus spake:

"O Eve, some further change awaits us nigh,
Which Heaven by these mute signs in Nature shows,
Forerunners of his purpose, or to warn
Us haply too secure of our discharge
From penalty, because from death released
Some days; how long, and what till then our life,
Who knows, or more than this, that we are dust,
And thither must return and be no more?
Why else this double object in our sight
Of flight, pursued in the air and o'er the ground,

182. *Subscribed*, assented; yreed.
183. *eclipsed*, become dark with louds.
185. *The bird of Jove*, the eagle. — *stooped*, having stooped. — *tour*, wheel. Or it may mean bower; the height to which he towers.
187. *the beast that reigns*, the lion, king of beasts.
196. *secure*, certain.
198. *Some days*, for some days
199. *or more than this*, or who knows more than this.

One way the self-same hour? Why in the east
Darkness ere day's mid-course, and morning light
More orient in yon western cloud, that draws
O'er the blue firmament a radiant white,
And slow descends with something heavenly
fraught?"

He erred not, for by this the heavenly bands
Down from a sky of jasper lighted now
In Paradise, and on a hill made halt;
A glorious apparition, had not doubt
And carnal fear that day dimmed Adam's eye.
Not that more glorious, when the angels met
Jacob in Mahanaïm, where he saw
The field pavilioned with his guardians bright;
Nor that which on the flaming mount appeared
In Dothan, covered with a camp of fire,
Against the Syrian king, who, to surprise
One man, assassin-like had levied war,
War unproclaimed. The princely Hierarch
In their bright stand there left his powers to seize
Possession of the garden; he alone,
To find where Adam sheltered, took his way,
Not unperceived of Adam, who to Eve,
While the great visitant approached, thus spake:

"Eve, now expect great tidings, which perhaps
Of us will soon determine, or impose
New laws to be observed; for I descry,
From yonder blazing cloud that veils the hill,

203. *Why*, why is there.
205. *More orient*, more bright than the rising light.
208. *by this*, by this time.
209. *a sky of jasper*. "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Revelation xxi. 11.
211. *apparition*, appearance.
213–215. See Genesis xxxii. 1, 2.
216–220. See 2 Kings vi. 8–17. — *Hierarch*. See line 99.
221. *stand*, station; or, *In their bright stand*, standing in their brightness.
223. *sheltered*, had taken shelter.
227. *determine*, decide the fate

One of the heavenly host, and by his gait
None of the meanest, some great potentate,
Or of the Thrones above, such majesty
Invests him coming; yet not terrible
That I should fear, nor sociably mild
As Raphaël that I should much confide;
But solemn and sublime, whom not to offend,
With reverence I must meet, and thou retire."

He ended; and the Archangel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man; over his lucid arms
A military vest of purple flowed,
Livelier than Meliboean, or the grain
Of Sarra, worn by kings and heroes old
In time of truce; Iris had dipped the woof:
His starry helm unbuckled showed him prime
In manhood where youth ended; by his side,
As in a glistering zodiac, hung the sword,
Satan's dire dread, and in his hand the spear.
Adam bowed low; he kingly from his state
Inclined not, but his coming thus declared:

"Adam, Heaven's high behest no preface needs:
Sufficient that thy prayers are heard, and death,
Then due by sentence when thou didst transgress,
Defeated of his seizure, many days
Given thee of grace, wherein thou may'st repent,

232. *Or of*, or one of.
233. *Invests*, clothes.
235. *As Raphael*. See V 22; VII. 40, 41.
242. *Meliboean*. Meliboea, a town in Thessaly, was celebrated for its purple dye. — *grain*, dye or color. See V. 285.
243. *Sarra*, the ancient Tyre, also famous for its purple.
244. *Iris*, the personification of the rainbow.
247. In a belt glistering like the Zodiac.
248. *Satan's dire dread*. See VI. 320–328.
249. *state*, stateliness; stately bearing.
250. *inclined*, bent.
254. *Defeated*, is defeated, dis appointed. — *seizure*, possession.
255 *Given*, are given.

And one bad act with many deeds well done
May'st cover. Well may then thy Lord appeased
Redeem thee quite from death's rapacious claim;
But longer in this Paradise to dwell
Permits not; to remove thee I am come,
And send thee from the garden forth, to till
The ground whence thou wast taken, fitter soil."

He added not, for Adam at the news
Heart-struck with chilling gripe of sorrow stood
That all his senses bound; Eve, who unseen
Yet all had heard, with audible lament
Discovered soon the place of her retire:

"O unexpected stroke, worse than of death!
Must I thus leave thee, Paradise? thus leave
Thee, native soil, these happy walks and shades,
Fit haunt of gods, where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both? O flowers,
That never will in other climate grow,
My early visitation and my last
At even, which I bred up with tender hand
From the first opening bud and gave ye names,
Who now shall rear ye to the sun, or rank
Your tribes, and water from the ambrosial fount?
Thee lastly, nuptial bower, by me adorned
With what to sight or smell was sweet, from thee
How shall I part, and whither wander down
Into a lower world, to this obscure
And wild? How shall we breathe in other air
Less pure, accustomed to immortal fruits?"

260. *Permits*, he, thy Lord, permits.
267. *Discovered.* See I. 64 — *retire*, retirement; retreat.
272. *respite*, delay; postponement.
283 *to this*, compared with this.

Whom thus the angel interrupted mild:
"Lament not, Eve, but patiently resign
What justly thou hast lost; nor set thy heart,
Thus over-fond, on that which is not thine:
Thy going is not lonely; with thee goes
Thy husband; him to follow thou art bound;
Where he abides, think there thy native soil."

Adam by this from the cold sudden damp
Recovering, and his scattered spirits returned,
To Michael thus his humble words addressed:

"Celestial! whether among the Thrones, or named
Of them the highest, for such of shape may seem
Prince above princes, gently hast thou told
Thy message, which might else in telling wound
And in performing end us; what besides
Of sorrow and dejection and despair
Our frailty can sustain, thy tidings bring,
Departure from this happy place, our sweet
Recess, and only consolation left,
Familiar to our eyes, all places else
Inhospitable appear and desolate,
Nor knowing us nor known: and if by prayer
Incessant I could hope to change the will
Of him who all things can, I would not cease
To weary him with my assiduous cries.
But prayer against his absolute decree
No more avails than breath against the wind,
Blown stifling back on him that breathes it forth:
Therefore to his great bidding I submit.

292. See Ruth I. 16, 17.
293. *by this*, by this time.
294. *returned*, having returned; being restored.
296. *whether*, whether thou art.
297. *such of shape*, one of such shape.
305. Perhaps a semicolon would be better than the comma.
307. *Nor*, neither.
309. *all things can*, has all power.

This most afflicts me, that departing hence
As from his face I shall be hid, deprived
His blessed countenance; here I could frequent
With worship place by place where he vouchsafed
Presence divine, and to my sons relate,
On this mount he appeared, under this tree
Stood visible, among these pines his voice
I heard, here with him at this fountain talked:'
So many grateful altars I would rear
Of grassy turf, and pile up every stone
Of lustre from the brook, in memory
Or monument to ages, and thereon
Offer sweet-smelling gums, and fruits, and flowers.
In yonder nether world where shall I seek
His bright appearances, or footstep trace?
For though I fled him angry, yet, recalled
To life prolonged and promised race, I now
Gladly behold though but his utmost skirts
Of glory, and far off his steps adore."

To whom thus Michael with regard benign:
"Adam, thou know'st Heaven his, and all the earth,
Not this rock only; his omnipresence fills
Land, sea, and air, and every kind that lives,
Fomented by his virtual power and warmed:
All the earth he gave thee to possess and rule,
No despicable gift; surmise not then
His presence to these narrow bounds confined
Of Paradise or Eden: this had been
Perhaps thy capital seat, from whence had spread
All generations, and had hither come,
From all the ends of the earth, to celebrate

316. *deprived*, deprived of.
321. *his voice.* See Genesis iii. 8.
323. *grateful altars.* See Genesis xii. 7.
325. *Of lustre*, shining. — *in memory.* See Joshua iv. 19-24
335. *Heaven his*, that Heaven is his.
338. *Fomented.* See IV. 669 — *virtual power*, potent energy.
342. *had*, might or would have
345. *celebrate* See II. 241.

And reverence thee their great progenitor.
But this preëminence thou hast lost, brought down
To dwell on even ground now with thy sons.
Yet doubt not but in valley and in plain
God is as here, and will be found alike
Present, and of his presence many a sign
Still following thee, still compassing thee round
With goodness and paternal love, his face
Express, and of his steps the track divine.
Which that thou may'st believe, and be confirmed
Ere thou from hence depart, know I am sent
To show thee what shall come in future days
To thee and to thy offspring; good with bad
Expect to hear, supernal grace contending
With sinfulness of men; thereby to learn
True patience, and to temper joy with fear
And pious sorrow, equally inured
By moderation either state to bear,
Prosperous or adverse: so shalt thou lead
Safest thy life, and best prepared endure
Thy mortal passage when it comes. Ascend
This hill; let Eve (for I have drenched her eyes)
Here sleep below, while thou to foresight wak'st;
As once thou slept'st, while she to life was formed.

To whom thus Adam gratefully replied:
"Ascend, I follow thee, safe guide, the path
Thou lead'st me, and to the hand of Heaven submit,
However chastening; to the evil turn
My obvious breast, arming to overcome
By suffering, and earn rest from labor won,

352. *compassing*. "With favor wilt thou compass him as with a shield." Psalm v. 12.
354. *Express*, will express
367. *drenched*, steeped.
368. *foresight*, the sight of *what shall come in future days*.
374. *obvious*, meeting in the way; opposing in front. See VI 69. — *arming*, arming myself

If so I may attain." So both ascend
In the visions of God. It was a hill,
Of Paradise the highest, from whose top
The hemisphere of earth in clearest ken
Stretched out to the amplest reach of prospect lay.
Not higher that hill, or wider looking round,
Whereon, for different cause, the Tempter set
Our second Adam in the wilderness,
To show him all earth's kingdoms and their glory.
His eye might there command wherever stood
City of old or modern fame, the seat
Of mightiest empire, from the destined walls
Of Cambalu, seat of Cathaian Can,
And Samarchand by Oxus, Temir's throne,
To Paquin of Sinæan kings; and thence
To Agra and Lahor of Great Mogul,
Down to the golden Chersonese; or where
The Persian in Ecbatan sat, or since
In Hispahan, or where the Russian Ksar

377. "*In the visions of God* brought he me into the land of Israel, and set me upon a very high mountain." Ezekiel xl. 2.

379. *ken*, view.

381. *that hill*. See Matthew iv. 8.

383. *Our second Adam*. See 1 Corinthians xv. 45.

385. *wherever*, every place in which.

387. *destined*, appointed to be hereafter.

388. *Cambalu* was reported to be the chief city of Cathay. — *Cathaian*. See X. 293. — *Can*, Khan.

389. *Samarchand* is a city of Independent Tartary, situated east of the river Oxus, but not near to it. It was formerly a place of great importance, and in the fourteenth century was *Temir's throne*, the capital of Timour or Tamerlane, a great conqueror, who extended his dominions over the western and southwestern parts of Asia.

390. *Paquin*, Pekin. — *Sinæan* here means Chinese. The Sinæ were the easternmost people of Asia, as known to the ancients.

391. *Agra and Lahor* (Lahore) are cities in the north of Hindostan. The latter, situated in the district of the Punjaub, was of great extent in the times of the *Great Mogul*, a name given to the descendants of the Mongul conqueror who established an empire in India in the sixteenth century.

392. *the golden Chersonese*, the peninsula of Malacca.

393. *Ecbatan*, or Ecbatăna, was a great city of ancient Persia, in which was a magnificent palace, the summer residence of the Persian kings.

394. *Hispahan*, Ispahan

In Moeco, or the Sultan in Bizance, 395
Turchestan-born; nor could his eye not ken
The empire of Negus, to his utmost port
Ercoco, and the less marítime kings,
Mombaza and Quiloa and Melind,
And Sofāla, thought Ophir, to the realm 400
Of Congo, and Angola farthest south;
Or thence from Niger flood to Atlas mount,
The kingdoms of Almansor, Fez and Sus,
Morocco and Algiers and Tremisen;
On Europe thence, and where Rome was to sway 405
The world: in spirit perhaps he also saw
Rich Mexico the seat of Montezume,
And Cusco in Peru, the richer seat
Of Atabalipa, and yet unspoiled
Guiana, whose great city Geryon's sons 410

395. *Mosco*, Moscow, formerly the capital of the Muscovite or Russian Empire, and the seat of the Czar. — *Bizance*, Byzantium, now Constantinople

396. *Turchestan-born*, descended from the natives of Turchestan, or Turkestan, a province of Central Asia. — *nor could his eye not ken*, and his eye could ken. See I. 335.

397. *The empire of Negus*, Abyssinia, the ancient Ethiopia, lying west of the Red Sea. In the Ethiopian language, *Negus* signifies king. — *his*, its.

398. *Ercoco*, Erocco, or Arkeeko, a port on the Red Sea. — *the less maritime kings*, the maritime kings (those whose dominions lay along the coast) who were *less* than the *Negus*, or inferior in power to him.

399. These seaports are on the eastern coast of Africa. — *Melind*, Melinda or Melinde.

400. *thought Ophir*. It has been conjectured that *Sofala* is the *Ophir* of Scripture, whence gold and precious stones were brought to Solomon. See 1 Kings

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401. *Congo and Angola* are on the western coast of Africa. Angola is south of Congo.

402. *Niger flood*, the river Niger. — *Atlas mount*, the chain of mountains on the south of the Barbary States.

403, 404. *The kingdoms of Almansor* were in the northwestern and northern part of Africa. *Morocco and Fez* are on the western or Atlantic, while *Sus* (or Susa) and *Algiers*, are on or near the northern or Mediterranean coast.

404. *Tremisen* was between Tunis and Morocco.

407 *Montezume*, Montezuma, who reigned in Mexico at the time that it was invaded by the Spaniards under Cortez.

408. *Cusco* was the capital of Peru under the Incas, or native kings.

409. *Atabalipa* was the last of the Incas, and was conquered by Pizarro. — *yet unspoiled*, not ye spoiled or robbed of its riches

410. *Geryon's sons*, the Spaniards. Geryon was a monster, slain by Hercules after he had crossed the straits which supe

Call El Dorado. But to nobler sights
Michael from Adam's eyes the film removed,
Which that false fruit that promised clearer sight
Had bred; then purged with euphrasy and rue
The visual nerve (for he had much to see),
And from the well of life three drops instilled.
So deep the power of these ingredients pierced,
Even to the inmost seat of mental sight,
That Adam, now enforced to close his eyes,
Sunk down, and all his spirits became intranced;
But him the gentle angel by the hand
Soon raised, and his attention thus recalled:

"Adam, now ope thine eyes, and first behold
The effects which thy original crime hath wrought
In some to spring from thee, who never touched
The excepted tree, nor with the snake conspired,
Nor sinned thy sin, yet from that sin derive
Corruption to bring forth more violent deeds."

His eyes he opened, and beheld a field,
Part arable and tilth, whereon were sheaves
New reaped, the other part sheep-walks and folds;
In the midst an altar as the landmark stood,
Rustic, of grassy sord; thither anon
A sweaty reaper from his tillage brought
First-fruits, the green ear and the yellow sheaf
Uncalled, as came to hand; a shepherd next,

vate Africa from Spain, in or near which country Geryon is fabled to have reigned.

411. *El Dorado* (the Gilded or Golden), the *great city* always sought in vain.

413. *that false fruit.* See Genesis iii. 6.

414. *euphrasy*, the plant called eye-bright. This, as well as the herb *rue*, was formerly supposed to benefit the sight.

426. *The excepted tree.* See Genesis ii. 16, 17.

430. *tilth*, tilled ground

433 *sord*, sward.

435. *First-fruits.* "And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." Genesis iv. 3.

436-447. See Genesis iv. 4-8

More meek, came with the firstlings of his flock
Choicest and best; then sacrificing laid
The inwards and their fat with incense strewed
On the cleft wood, and all due rites performed
His offering soon propitious fire from heaven
Consumed with nimble glance and grateful steam;
The other's not, for his was not sincere;
Whereat he inly raged, and as they talked
Smote him into the midriff with a stone
That beat out life; he fell, and deadly pale
Groaned out his soul with gushing blood effused.
Much at that sight was Adam in his heart
Dismayed, and thus in haste to the angel cried:

"O teacher, some great mischief hath befallen
To that meek man, who well had sacrificed;—
Is piety thus and pure devotion paid?"

To whom Michael thus, he also moved, replied:
"These two are brethren, Adam, and to come
Out of thy loins; the unjust the just hath slain,
For envy that his brother's offering found
From Heaven acceptance; but the bloody fact
Will be avenged, and the other's faith approved
Lose no reward, though here thou see him die,
Rolling in dust and gore." To which our sire:

"Alas, both for the deed and for the cause!
But have I now seen death? Is this the way
I must return to native dust? O sight
Of terror, foul and ugly to behold,
Horrid to think, how horrible to feel!"

To whom thus Michaël "Death thou hast seen

443. *not*, it consumed not.
452. *paid*, repaid.
453. *moved*, affected.
457. *fact*, deed.

In his first shape on man; but many shapes
Of death, and many are the ways that lead
To his grim cave, all dismal; yet to sense
More terrible at the entrance than within.
Some, as thou saw'st, by violent stroke shall die,
By fire, flood, famine; by intemperance more
In meats and drinks, which on the earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear; that thou may'st know
What misery the inabstinence of Eve
Shall bring on men." Immediately a place
Before his eyes appeared, sad, noisome, dark;
A lazar-house it seemed, wherein were laid
Numbers of all diseased, all maladies
Of ghastly spasm or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac phrenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans; Despair
Tended the sick, busiest from couch to couch;
And over them triumphant Death his dart
Shook, but delayed to strike, though oft invoked
With vows, as their chief good and final hope.
Sight so deform what heart of rock could long
Dry-eyed behold? Adam could not, but wept,
Though not of woman born; compassion quelled

467. *many shapes*, many are the shapes.
476. *inabstinence*, indulgence of appetite; excess.
479. *lazar-house*, a hospital or pest-house.
480. *of all diseased*, having all kinds of diseases.
485 *phrenzy*, frenzy.
487. *Marasmus*, a wasting away.
488. *rheums*, rheumatisms.
493. *vows*, eager wishes; prayers.
494. *deform*, out of form or shape; disfigured; ghastly

His best of man, and gave him up to tears
A space, till firmer thoughts restrained excess;
And scarce recovering words his plaint renewed.

"O miserable mankind, to what fall
Degraded, to what wretched state reserved!
Better end here unborn. Why is life given
To be thus wrested from us? rather why
Obtruded on us thus, who, if we knew
What we receive, would either not accept
Life offered, or soon beg to lay it down,
Glad to be so dismissed in peace? Can thus
The image of God in man, created once
So goodly and erect, though faulty since,
To such unsightly sufferings be debased
Under inhuman pains? Why should not man,
Retaining still divine similitude
In part, from such deformities be free,
And for his Maker's image sake exempt?"

"Their Maker's image," answered Michael, "then
Forsook them, when themselves they vilified
To serve ungoverned appetite, and took
His image whom they served, a brutish vice,
Inductive mainly to the sin of Eve.
Therefore so abject is their punishment,
Disfiguring not God's likeness but their own,
Or if his likeness, by themselves defaced,
While they pervert pure nature's healthful rules
To loathsome sickness; worthily, since they
God's image did not reverence in themselves."

497. *His best of man*, his utmost manliness.

502. *Better end here*, it would be better that the race of man should end here.

518. *His image*, the image of *appetite* (personified).

519. *Inductive mainly to*, chief temptation to or occasion of . . . see IX 739.

"I yield it just," said Adam, "and submit.
But is there yet no other way besides
These painful passages, how we may come
To death, and mix with our connatural dust?"

"There is," said Michael, "if thou well observe
The rule of *Not too much*, by temperance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return:
So mayest thou live, till like ripe fruit thou drop
Into thy mother's lap, or be with ease
Gathered, not harshly plucked, for death mature.
This is old age; but then thou must outlive
Thy youth, thy strength, thy beauty, which will change
To withered, weak, and gray; thy senses then
Obtuse all taste of pleasure must forego
To what thou hast; and for the air of youth,
Hopeful and cheerful, in thy blood will reign
A melancholy damp of cold and dry,
To weigh thy spirits down and last consume
The balm of life." To whom our ancestor:

"Henceforth I fly not death, nor would prolong
Life much; bent rather how I may be quit
Fairest and easiest of this cumbrous charge,
Which I must keep till my appointed day
Of rendering up, and patiently attend
My dissolution." Michaël replied:

526. *it just*, that it is just.
529. *connatural*, of the same nature.
535. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." Job v. 26.
542. See Ecclesiastes xii. 1-5.
— *for*, instead of.
548. *how*, to learn how.
550. *must keep*. "All the days of my appointed time will I wait, till my change come." Job. xiv. 14.
551. *attend*, await.

"Nor love thy life, nor hate; but what thou liv'st
Live well, how long or short permit to Heaven:
And now prepare thee for another sight."

He looked, and saw a spacious plain, whereon
Were tents of various hue; by some were herds
Of cattle grazing; others, whence the sound
Of instruments that made melodious chime
Was heard, of harp and organ, and who moved
Their stops and chords was seen; his volant touch
Instinct through all proportions low and high,
Fled and pursued transverse the resonant fugue.
In other part stood one who, at the forge
Laboring, two massy clods of iron and brass
Had melted (whether found where casual fire
Had wasted woods on mountain or in vale
Down to the veins of earth, thence gliding hot
To some cave's mouth, or whether washed by stream
From underground); the liquid ore he drained
Into fit moulds prepared, from which he formed
First his own tools, then what might else be wrought
Fusil or graven in metal. After these,
But on the hither side, a different sort
From the high neighboring hills, which was their seat,
Down to the plain descended: by their guise
Just men they seemed, and all their study bent
To worship God aright and know his works
Not hid, nor those things last which might preserve

553. *Nor*, neither.
556–573. See Genesis iv. 20–22.
558. *others*, others there were.
560. *who*, he who.
561. *volant*, flying; quick and light
562. *Instinct*, as if by instinct; instinctively.
563. *transverse*. This probably means running along or across the strings. — *resonant*, sounding; or, perhaps, sounding again, re-sounding, as the *fugue* is a repetition.
573. *Fusil*, made fluid by heat.
573–592. See Genesis vi. 1, 2.
579. *nor those things last*, nor were those things last their study.

Freedom and peace to men: they on the plain
Long had not walked, when from the tents behold
A bevy of fair women, richly gay
In gems and wanton dress; to the harp they sung
Soft amorous ditties, and in dance came on.
The men, though grave, eyed them, and let their eyes
Rove without rein, till in the amorous net
Fast caught they liked, and each his liking chose;
And now of love they treat, till the evening star,
Love's harbinger, appeared; then all in heat
They light the nuptial torch, and bid invoke
Hymen, then first to marriage-rites invoked:
With feast and music all the tents resound.
Such happy interview and fair event
Of love and youth not lost, songs, garlands, flowers,
And charming symphonies, attached the heart
Of Adam, soon inclined to admit delight,
The bent of nature; which he thus expressed:

"True opener of mine eyes, prime angel blest!
Much better seems this vision, and more hope
Of peaceful days portends, than those two past;
Those were of hate and death, or pain much worse;
Here nature seems fulfilled in all her ends."

To whom thus Michael: "Judge not what is best
By pleasure, though to nature seeming meet,
Created, as thou art, to nobler end,
Holy and pure, conformity divine.
Those tents thou saw'st so pleasant were the tents
Of wickedness, wherein shall dwell his race
Who slew his brother; studious they appear
Of arts that polish life inventors rare;

588. *treat*, talk; discourse.
591. *Hymen*, the god of marriage.
593. *event*, consequence.
595. *attached*, seized upon.
607. *Those tents*. See line 557

Unmindful of their Maker, though his Spirit
Taught them, but they his gifts acknowledged none.
Yet they a beauteous offspring shall beget;
For that fair female troop thou saw'st, that seemed
Of goddesses, so blithe, so smooth, so gay,
Yet empty of all good wherein consists
Woman's domestic honor and chief praise,
Bred only and completed to the taste
Of lustful appetence, to sing, to dance,
To dress, and troll the tongue, and roll the eye; —
To these, that sober race of men, whose lives
Religious titled them the sons of God,
Shall yield up all their virtue, all their fame,
Ignobly, to the trains and to the smiles
Of these fair atheists, and now swim in joy,
Ere long to swim at large; and laugh, for which
The world ere long a world of tears must weep."

To whom thus Adam, of short joy bereft:
"O pity and shame, that they who to live well
Entered so fair should turn aside to tread
Paths indirect, or in the midway faint!
But still I see the tenor of man's woe
Holds on the same, from woman to begin."

"From man's effeminate slackness it begins,"
Said the angel, "who should better hold his place
By wisdom and superior gifts received.
But now prepare thee for another scene."

He looked, and saw wide territory spread
Before him, towns, and rural works between,
Cities of men with lofty gates and towers,

614–620 This is an incomplete sentence; *these* in line 621 refers to *fair female troop*.

620 *troll*, to roll; to move volubly

624. *trains*, wiles; artifices.

626. *at large*, an allusion to the deluge.

Concourse in arms, fierce faces threatening war,
Giants of mighty bone and bold emprise;
Part wield their arms, part curb the foaming steed,
Single or in array of battle ranged,
Both horse and foot, nor idly mustering stood:
One way a band select from forage drives
A herd of beeves, fair oxen and fair kine,
From a fat meadow-ground, or fleecy flock,
Ewes and their bleating lambs over the plain,
Their booty; scarce with life the shepherds fly,
But call in aid, which makes a bloody fray.
With cruel tournament the squadrons join;
Where cattle pastured late, now scattered lies
With carcasses and arms the ensanguined field
Deserted: others to a city strong
Lay siege, encamped, by battery, scale, and mine
Assaulting; others from the wall defend
With dart and javelin, stones, and sulphurous fire;
On each hand slaughter and gigantic deeds.
In other parts the sceptred heralds call
To council in the city gates; anon
Gray-headed men and grave, with warriors mixed,
Assemble, and harangues are heard, but soon
In factious opposition; till at last
Of middle age one rising, eminent
In wise depart, spake much of right and wrong,
Of justice, of religion, truth and peace,
And judgment from above: him old and young
Exploded, and had seized with violent hands
Had not a cloud descending snatched him thence

642. *Giants.* "There were giants in the earth in those days." Genesis vi. 4. — *emprise*, enterprise.

646. *from*, returning from.

654. *ensanguined*, made bloody

656. *scale*, scaling with ladders.

665. *one*, Enoch.

666. *deport*, deportment; bearing. — *spake much* See Jude, verses 14–16.

669. *Exploded*, hissed off, as it were; rudely refused to hear See X. 546.

670. "And Enoch walked with God, and he was not, for God took him" Genesis v. 24.

Unseen amid the throng; so violence
Proceeded, and oppression and sword-law,
Through all the plain, and refuge none was found.
Adam was all in tears, and to his guide
Lamenting turned full sad: "O what are these!
Death's ministers, not men, who thus deal death
Inhumanly to men, and multiply
Ten thousand-fold the sin of him who slew
His brother; for of whom such massacre
Make they but of their brethren, men of men?
But who was that just man, whom had not Heaven
Rescued, had in his righteousness been lost?"

To whom thus Michael: "These are the product
Of those ill-mated marriages thou saw'st,
Where good with bad were matched, who of themselves
Abhor to join, and by imprudence mixed
Produce prodigious births of body or mind.
Such were these giants, men of high renown,
For in those days might only shall be admired
And valor and heroic virtue called:
To overcome in battle, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human glory, and for glory done
Of triumph to be styled great conquerors,
Patrons of mankind, gods, and sons of gods;
Destroyers rightlier called, and plagues of men.

671–673. See Genesis vi. 5.

676. *ministers*, servants.

681. *whom had not Heaven rescued*, who if Heaven had not rescued him.

687. *prodigious*, monstrous.

688. *men of high renown.* "The same became mighty men which were of old, men of renown." Genesis vi. 4.

694. *and for glory done, of triumph.* This difficult passage has been variously explained. It may be thus rendered, *and to be styled great conquerors, patrons of mankind, gods, and sons of gods*, on account of glorious deeds performed, *shall be held the highest pitch* (line 693) of triumph.

Thus fame shall be achieved, renown on earth,
And what most merits fame in silence hid.
But he, the seventh from thee, whom thou beheld'st
The only righteous in a world perverse
And therefore hated, therefore so beset
With foes, for daring single to be just,
And utter odious truth, that God would come
To judge them with his saints; — him the Most High,
Rapt in a balmy cloud, with winged steeds,
Did, as thou saw'st, receive, to walk with God
High in salvation and the climes of bliss,
Exempt from death; to show thee what reward
Awaits the good, the rest what punishment;
Which now direct thine eyes and soon behold."

He looked, and saw the face of things quite changed:
The brazen throat of war had ceased to roar;
All now was turned to jollity and game,
To luxury and riot, feast and dance,
Marrying or prostituting, as befell,
Rape or adultery, where passing fair
Allured them; thence from cups to civil broils.
At length a reverend sire among them came
And of their doings great dislike declared,
And testified against their ways; he oft
Frequented their assemblies, whereso met,

708. *single*, singly; alone.
704. *the odious truth*, the truth hateful to them.
711. *Which* is the object of *behold*.
714. "In the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark; and knew not, until the flood came and took them away." Matthew xxiv. 38, 39.
716. *as befell*, as it might chance.
717. *passing* seems to mean surpassingly.
718. *cups*, drinking. — *civil broils*, intestine quarrels.
719. See Genesis vi. 9.
722. *whereso*, wheresoever

Triumphs or festivals, and to them preached
Conversion and repentance, as to souls
In prison under judgments imminent,
But all in vain; which when he saw, he ceased
Contending, and removed his tents far off.
Then from the mountain hewing timber tall
Began to build a vessel of huge bulk,
Measured by cubit, length and breadth and height,
Smeared round with pitch, and in the side a door
Contrived, and of provisions laid in large
For man and beast: when lo, a wonder strange!
Of every beast, and bird, and insect small
Came sevens and pairs, and entered in, as taught
Their order; last the sire and his three sons,
With their four wives; and God made fast the door.
Meanwhile the south wind rose, and, with black wings
Wide hovering, all the clouds together drove
From under heaven; the hills to their supply
Vapor and exhalation dusk and moist
Sent up amain; and now the thickened sky
Like a dark ceiling stood; down rushed the rain
Impetuous, and continued till the earth
No more was seen: the floating vessel swum
Uplifted, and secure with beakéd prow
Rode tilting o'er the waves; all dwellings else
Flood overwhelmed, and them with all their pomp
Deep under water rolled; sea covered sea,
Sea without shore; and in their palaces,
Where luxury late reigned, sea-monsters whelped
And stabled; of mankind, so numerous late,

723. *preached.* See 2 Peter ii. 5.
725. *In prison.* "The spirits in prison." 1 Peter iii. 19.
728–753. See Genesis vi. and vii.
732. *large*, large store; largely.
740. *their*, of the clouds.
745. *swum.* "The ark went upon the face of the waters." Genesis vii. 18.
746. *beaked*, sharp-pointed; resembling a beak.
747. *all dwellings else*, all other dwellings.

All left in one small bottom swum imbarked.
How did'st thou grieve then, Adam, to behold
The end of all thy offspring, end so sad,
Depopulation! thee another flood,
Of tears and sorrow a flood, thee also drowned,
And sunk thee as thy sons; till gently reared
By the angel, on thy feet thou stood'st at last,
Though comfortless, as when a father mourns
His children, all in view destroyed at once;
And scarce to the angel utteredst thus thy plaint

"O visions ill foreseen! better had I
Lived ignorant of future, so had borne
My part of evil only, each day's lot
Enough to bear; those now, that were dispensed
The burden of many ages, on me light
At once, by my foreknowledge gaining birth
Abortive, to torment me ere their being
With thought that they must be. Let no man seek
Henceforth to be foretold what shall befall
Him or his children; evil he may be sure,
Which neither his foreknowing can prevent,
And he the future evil shall no less
In apprehension than in substance feel
Grievous to bear: but that care now is past,
Man is not whom to warn; those few escaped
Famine and anguish will at last consume,
Wandering that watery desert. I had hope,
When violence was ceased and war on earth,
All would have then gone well, peace would have crowned

753. *All left*, all that were left — *bottom*, vessel.
766. *Enough*. "Sufficient unto the day is the evil thereof." Matthew vi. 34. — *those*, those evils. — *dispensed*, dealt out by portions as.
774. *And — no less* is equivalent to nor — less.
777. *Man is not whom to warn*, no man exists who can be warned.
779. *Wandering*, wandering over.

With length of happy days the race of man:
But I was far deceived; for now I see
Peace to corrupt no less than war to waste.
How comes it thus? unfold, celestial guide,
And whether here the race of man will end."

To whom thus Michael: "Those, whom last thou saw'st
In triumph and luxurious wealth, are they
First seen in acts of prowess eminent
And great exploits, but of true virtue void;
Who having spilt much blood and done much waste
Subduing nations, and achieved thereby
Fame in the world, high titles, and rich prey,
Shall change their course to pleasure, ease, and sloth,
Surfeit, and lust, till wantonness and pride
Raise out of friendship hostile deeds in peace.
The conquered also and enslaved by war
Shall, with their freedom lost, all virtue lose
And fear of God, from whom their piety feigned
In sharp contést of battle found no aid
Against invaders; therefore cooled in zeal
Thenceforth shall practise how to live secure,
Worldly or dissolute, on what their lords
Shall leave them to enjoy; for the earth shall bear
More than enough, that temperance may be tried.
So all shall turn degenerate, all depraved,
Justice and temperance, truth and faith forgot;
One man except, the only son of light
In a dark age, against example good,
Against allurement, custom, and a world

784. That peace corrupts no less than war wastes.
785. *unfold*, explain; declare how it comes to be thus.
789. *First*, previously.
796. *in peace*, in time of peace.
802. *shall practise*. For the subject of this verb, see line 797.
808. *except*, excepted.
809. *against example good*, good notwithstanding the example of evil about him. See V. 900–902.

Offended; fearless of reproach and scorn,
Or violence, he of their wicked ways
Shall them admonish, and before them set
The paths of righteousness how much more safe
And full of peace, denouncing wrath to come
On their impenitence; and shall return
Of them derided, but of God observed
The one just man alive; by his command
Shall build a wondrous ark, as thou beheld'st,
To save himself and household from amidst
A world devote to universal wrack.
No sooner he, with them of man and beast
Select for life, shall in the ark be lodged
And sheltered round, but all the cataracts
Of heaven set open on the earth shall pour
Rain day and night; all fountains of the deep
Broke up shall heave the ocean to usurp
Beyond all bounds, till inundation rise
Above the highest hills: then shall this mount
Of Paradise by might of waves be moved
Out of his place, pushed by the hornéd flood,
With all his verdure spoiled and trees adrift,
Down the great river to the opening gulf,
And there take root an island salt and bare,
The haunt of seals, and orcs, and sea-mews' clang:
To teach thee that God áttributes to place

815. *full of peace.* "All her paths are peace." Proverbs iii. 17.

817. *Of*, by.

818. *just.* "Noah was a just man." Genesis vi. 9.

821. *devote*, devoted, given up. — *wrack*, wreck.

823. *Select for life*, chosen to live.

824. *cataracts*, in Genesis vii. 11, windows. The former word (cataracts) is a translation from the Greek, the latter (windows) from the Hebrew version of the Scriptures. The poet seems also to have had in mind the common meaning of the word.

826. *all fountains.* "All the fountains of the great deep." Genesis vii. 11.

831. *his*, its. — *horned.* This epithet was applied by the ancients to rivers. Virgil gives the rushing Po the head and horns of a bull.

835. *orcs*, animals of the cetaceous or whale order; grampuses. — *clang.* See VII. 423

No sanctity, if none be thither brought
By men who there frequent, or therein dwell.
And now what further shall ensue, behold."

He looked, and saw the ark hull on the flood,
Which now abated; for the clouds were fled,
Driven by a keen north wind, that blowing dry
Wrinkled the face of deluge, as decayed;
And the clear sun on his wide watery glass
Gazed hot, and of the fresh wave largely drew
As after thirst, which made their flowing shrink
From standing lake to tripping ebb, that stole
With soft foot towards the deep, who now had stopped
His sluices, as the heaven his windows shut.
The ark no more now floats, but seems on ground,
Fast on the top of some high mountain fixed.
And now the tops of hills as rocks appear;
With clamor thence the rapid currents drive
Towards the retreating sea their furious tide.
Forthwith from out the ark a raven flies,
And after him, the surer messenger,
A dove, sent forth once and again to spy
Green tree or ground whereon his foot may light;
The second time returning in his bill
An olive-leaf he brings, pacific sign.
Anon dry ground appears, and from his ark
The ancient sire descends with all his train;
Then with uplifted hands and eyes devout,
Grateful to Heaven, over his head beholds
A dewy cloud, and in the cloud a bow,

838. *there frequent*, thither resort or throng.
840–867. See Genesis viii.
840. *hull*, float as a hull.
843. *as decayed*, as if decayed
844. *his*, its, referring to *face*.
845. *their*, of the *wave* or waves.
849. *shut* had shut.
860 *pacific sign*, emblem of peace.
865. *a bow*. "I do set my bow in the cloud." See Genesis ix. 12–16.

Conspicuous with three listed colors gay,
Betokening peace from God and covenant new.
Whereat the heart of Adam, erst so sad,
Greatly rejoiced, and thus his joy broke forth:

"O thou who future things canst represent
As present, heavenly instructor, I revive
At this last sight, assured that man shall live
With all the creatures, and their seed preserve.
Far less I now lament for one whole world
Of wicked sons destroyed, than I rejoice
For one man found so perfect and so just,
That God vouchsafes to raise another world
From him, and all his anger to forget.
But say, what mean those colored streaks in heaven,
Distended as the brow of God appeased?
Or serve they as a flowery verge to bind
The fluid skirts of that same watery cloud,
Lest it again dissolve and shower the earth?"

To whom the Archangel: "Dextrously thou aim'st;
So willingly doth God remit his ire,
Though late repenting him of man depraved,
Grieved at his heart when looking down he saw
The whole earth filled with violence, and all flesh
Corrupting each their way; yet, those removed,
Such grace shall one just man find in his sight,
That he relents not to blot out mankind,

866. *three*, red, yellow, blue. — *listed*, in stripes.
880. *Distended*, spread. — *as*, it were; like.
881. *serve they*, serve they only.
884. *Dexterously thou aimest*, rightly thou dost guess.
886. *repenting him of*, repenting that he had made. — *depraved* now fallen from innocence.
887. *Grieved*. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart" Genesis vi. 6.
889. *removed*, having been removed.
891. *relents not to blot*, gives up his purpose of blotting

And makes a covenant never to destroy
The earth again by flood, nor let the sea
Surpass his bounds, nor rain to drown the world
With man therein or beast; but when he brings
Over the earth a cloud, will therein set
His triple-colored bow, whereon to look,
And call to mind his covenant: day and night,
Seed-time and harvest, heat and hoary frost,
Shall hold their course, till fire purge all things new,
Both heaven and earth, wherein the just shall dwell."

892. *a covenant.* See Genesis ix. 8–17.

893. *let*, to let.

894. *nor*, nor let.

897. *whereon to look*, on which he may look. See Genesis ix. 16.

898. *day and night.* "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Genesis viii. 22.

900. *till fire purge all things.* See 2 Peter iii. 12, 13. — *new*, to make them new; "new heavens and a new earth, wherein dwelleth righteousness."

BOOK XII.

THE ARGUMENT.

The angel Michael continues from the flood to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain who that seed of the woman shall be which was promised Adam and Eve in the fall. His incarnation, death, resurrection, and ascension; the state of the church till his second coming. Adam, greatly satisfied and recomforted by these relations and promises, ascends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams composed to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

As one who in his journey baits at noon,
Though bent on speed, so here the Archangel paused
Betwixt the world destroyed and world restored,
If Adam aught perhaps might interpose;
Then with transition sweet new speech resumes:

"Thus thou hast seen one world begin and end;
And man as from a second stock proceed.
Much thou hast yet to see, but I perceive
Thy mortal sight to fail; objects divine
Must needs impair and weary human sense.
Henceforth what is to come I will relate;
Thou therefore give due audience, and attend.

"This second source of men, while yet but few,
And while the dread of judgment past remains

4. *baits*, rests for refreshment. 12 *audience*, hearing.

Fresh in their minds, fearing the Deity,
With some regard to what is just and right
Shall lead their lives, and multiply apace,
Laboring the soil and reaping plenteous crop,
Corn, wine, and oil; and from the herd or flock
Oft sacrificing bullock, lamb, or kid,
With large wine-offerings poured and sacred feast,
Shall spend their days in joy unblamed, and dwell
Long time in peace, by families and tribes,
Under paternal rule: till one shall rise
Of proud ambitious heart, who, not content
With fair equality, fraternal state,
Will arrogate dominion undeserved
Over his brethren, and quite dispossess
Concord and law of nature from the earth;
Hunting (and men, not beasts, shall be his game)
With war and hostile snare such as refuse
Subjection to his empire tyrannous.
A mighty hunter thence he shall be styled
Before the Lord, as in despite of Heaven,
Or from Heaven claiming second sovranty;
And from rebellion shall derive his name,
Though of rebellion others he accuse.
He, with a crew whom like ambition joins
With him or under him to tyrannize,
Marching from Eden towards the west, shall find
The plain, wherein a black bituminous gurge
Boils out from under ground, the mouth of Hell:

18. *Laboring*, tilling; cultivating.

24. *one*, Nimrod. "He began to be a mighty one in the earth." Genesis x. 8.

27. *undeserved*, not gained by right or merit.

30. *Hunting*. "He was a mighty hunter before the Lord." Genesis x. 9.

34. *as*, as if

36. *name*, Nimrod, translated by some, rebel.

41. *The plain*. "And the beginning of his kingdom was Babel, — in the land of Shinar.' "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.' Genesis x. 10 and xi. 2. — *black bituminous gurge*. In the Baby

Of brick and of that stuff they cast to build
A city and tower whose top may reach to Heaven,
And get themselves a name, lest far dispersed
In foreign lands their memory be lost,
Regardless whether good or evil fame.
But God, who oft descends to visit men
Unseen and through their habitations walks
To mark their doings, them beholding soon
Comes down to see their city, ere the tower
Obstruct Heaven-towers, and in derision sets
Upon their tongues a various spirit, to rase
Quite out their native language, and instead
To sow a jangling noise of words unknown.
Forthwith a hideous gabble rises loud
Among the builders; each to other calls
Not understood, till hoarse and all in rage
As mocked they storm: great laughter was in Heaven
And looking down, to see the hubbub strange
And hear the din; thus was the building left
Ridiculous, and the work Confusion named."

Whereto thus Adam fatherly displeased:
"O execrable son, so to aspire

Shinar, "plain of Shinar," are still found wells of naphtha or bitumen. In the neighborhood of Babylon (Babel) was an inexhaustible supply of clay, of which were made the bricks, that, together with the bitumen, formed the walls of the city, whose remains may still be seen on the banks of the Euphrates. — *surge* means whirlpool; gulf.

43. *Of brick.* See Genesis xi. 3, 4. — *that stuff*, slime or bitumen. This was used in the walls of Babylon as mortar or cement. — *cast*, plan; devise.

43–62 See Genesis xi. 5–9.

52. *in derision.* "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Psalm ii. 4.

53. *rase*, blot. See II. 323.

59. *As mocked they storm*, they are fierce with passion, thinking themselves mocked.

60. *looking down*, great looking down.

62. *Ridiculous*, fit for laughter or scorn. — *Confusion.* See Genesis xi. 9.

63. *fatherly*, as the father of the race.

64 *execrable son.* See lines 24–37.

Above his brethren, to himself assuming
Authority usurped, from God not given:
He gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation; but man over men
He made not lord; such title to himself
Reserving, human left from human free.
But this usurper his encroachment proud
Stays not on man; to God his tower intends
Siege and defiance. Wretched man! what food
Will he convey up thither to sustain
Himself and his rash army, where thin air
Above the clouds will pine his entrails gross,
And famish him of breath, if not of bread?"

To whom thus Michael: "Justly thou abhorr'st
That son, who on the quiet state of men
Such trouble brought, affecting to subdue
Rational liberty; yet know withal,
Since thy original lapse true liberty
Is lost, which always with right reason dwells
Twinned, and from her hath no dividual being.
Reason in man obscured or not obeyed,
Immediately inordinate desires
And upstart passions catch the government
From reason, and to servitude reduce
Man till then free. Therefore since he permits
Within himself unworthy powers to reign
Over free reason, God in judgment just
Subjects him from without to violent lords,
Who oft as undeservedly enthrall

71. *human left from human free*, left men free from man's dominion.
77. *pine*, wear out; waste away.
81. *affecting*, aiming.
88. *lapse*, fall.
85. *Twinned*, as a twin. — *dividual*, separate. See VII. 382
86. *obscured*, being or having been obscured.
88. *catch*, snatch away.
94. *undeservedly*. See line 27

His outward freedom: tyranny must be,
Though to the tyrant thereby no excuse.
Yet sometimes nations will decline so low
From virtue, which is reason, that no wrong,
But justice, and some fatal curse annexed,
Deprives them of their outward liberty,
Their inward lost: witness the irreverent son
Of him who built the ark, who for the shame
Done to his father heard his heavy curse,
Servant of servants, on his vicious race.
Thus will this latter as the former world
Still tend from bad to worse, till God at last,
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy eyes; resolving from thenceforth
To leave them to their own polluted ways,
And one peculiar nation to select
From all the rest of whom to be invoked,
A nation from one faithful man to spring:
Him on this side Euphrates yet residing,
Bred up in idol-worship, — O that men
(Canst thou believe?) should be so stupid grown,
While yet the patriarch lived who scaped the flood,
As to forsake the living God, and fall
To worship their own work in wood and stone
For gods! — yet him God the Most High vouchsafes
To call by vision from his father's house,
His kindred and false gods, into a land

95. *must be.* "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh"! Matthew xviii. 7. See IV. 393, 394.

101. *inward lost*, inward liberty being lost. See John viii. 31–36. — *the irreverent son.* See Genesis ix. 20–27.

112 *of*, by

113. *one faithful man*, Abram or Abraham.

114. *this side Euphrates*, the eastern side, on which was Eden.

115. *Idol-worship.* Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nachor; and they served other gods." Joshua xxiv. 2.

121–127. See Genesis xii. 1–3

Which he will show him, and from him will raise
A mighty nation, and upon him shower
His benediction so, that in his seed
All nations shall be blest: he straight obeys,
Not knowing to what land, yet firm believes.
I see him, but thou canst not, with what faith
He leaves his gods, his friends, and native soil,
Ur of Chaldæa, passing now the ford
To Haran, after him a cumbrous train
Of herds and flocks, and numerous servitude;
Not wandering poor, but trusting all his wealth
With God who called him, in a land unknown.
Canaan he now attains; I see his tents
Pitched about Sechem, and the neighboring plain
Of Moreh; there by promise he receives
Gift to his progeny of all that land,
From Hamath northward to the desert south
(Things by their names I call, though yet unnamed),
From Hermon east to the great western sea;
Mount Hermon, yonder sea, each place behold
In prospect, as I point them; on the shore
Mount Carmel; here the double-founted stream

126. *straight*. See I. 531.

127. *Not knowing*. "He went out, not knowing whither he went." Hebrews xi. 8.

130. *Ur of Chaldæa*. See Genesis xi. 31. Ur was a city in the north of Mesopotamia, a district between the rivers Euphrates and Tigris.

131. *Haran*, or Charran, was also in Mesopotamia.

132. *servitude*, body of servants or slaves.

135. *Canaan*. "They went forth to go into the land of Canaan, and into the land of Canaan they came." Genesis xii. 5. This land lay between the river Jordan on the east and *the great western* (Mediterranean) *sea* on the west.

136. *Sechem*, Sichem, called in the New Testament (John iv. 5) Sychar.

137. *Moreh*. See Genesis xii. 6. This plain was about midway between the river and the sea. — *there by promise*. See Genesis xii. 7.

139. *Hamath* was north of Damascus. — *northward*, on the north

141. *Hermon* was on the north-east of Canaan, near the source of the Jordan.

143. *on the shore* of *yonder sea* the Mediterranean.

144. *double-founted*, having two sources or fountains.

Jordan, true limit eastward; but his sons
Shall dwell to Senir, that long ridge of hills.
This ponder, that all nations of the earth
Shall in his seed be blessed; by that seed
Is meant thy great Deliverer, who shall bruise
The serpent's head; whereof to thee anon
Plainlier shall be revealed. This patriarch blest,
Whom faithful Abraham due time shall call,
A son, and of his son a grandchild, leaves,
Like him in faith, in wisdom, and renown.
The grandchild with twelve sons increased departs
From Canaan to a land hereafter called
Egypt, divided by the river Nile;
See where it flows, disgorging at seven mouths
Into the sea. To sojourn in that land
He comes, invited by a younger son
In time of dearth; a son whose worthy deeds
Raise him to be the second in that realm
Of Pharaoh: there he dies, and leaves his race
Growing into a nation, and now grown
Suspected to a sequent king, who seeks
To stop their overgrowth as inmate guests
Too numerous; whence of guests he makes them slaves
Inhospitably, and kills their infant males:

145. *true limit eastward*, the real boundary on the east.

146. *Senir* is properly Mount Hermon (see Deuteronomy iii. 9), though Milton seems here to use it as the name of a different range.

147. *This ponder*, consider this.

149 *who shall bruise.* See Genesis iii. 15.

152. *Abraham.* "Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee." Genesis xvii. 5.

153. *A son*, Isaac.—*a grandchild*, Jacob.

153–163. See Genesis xxxvii.; and xxxix.–l.

158. *seven mouths.* The Nile formerly entered the sea by seven mouths; the number is now reduced to two.

162. *the second.* See Genesis xli. 38–43.

165. *sequent*, succeeding; following. "Now there arose up a new king over Egypt, which knew not Joseph." Exodus i. 8

166. *as*, as being.

Till by two brethren (those two brethren call
Moses and Aaron) sent from God to claim
His people from enthralment, they return
With glory and spoil back to their promised land.
But first the lawless tyrant, who denies
To know their God or message to regard,
Must be compelled by signs and judgments dire;
To blood unshed the rivers must be turned;
Frogs, lice, and flies, must all his palace fill
With loathed intrusion, and fill all the land;
His cattle must of rot and murrain die;
Blotches and blains must all his flesh emboss,
And all his people; thunder mixed with hail,
Hail mixed with fire, must rend the Egyptian sky,
And wheel on the earth, devouring where it rolls;
What it devours not, herb, or fruit, or grain,
A darksome cloud of locusts swarming down
Must eat, and on the ground leave nothing green
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days;
Last with one midnight stroke all the first born
Of Egypt must lie dead. Thus with ten wounds
The river-dragon tamed at length submits
To let his sojourners depart, and oft
Humbles his stubborn heart, but still as ice
More hardened after thaw, till in his rage
Pursuing whom he late dismissed, the sea

169. *by two brethren.* See Exodus iii.–vi.

173–190. See Exodus vii.–xii.

173. *denies*, refuses. "And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Exodus v. 2.

180. *emboss*, cover with swellings.

183. *wheel on the earth.* "And the fire ran along upon the ground." Exodus ix. 23.

188. *Palpable*, "which may be felt." Exodus x. 21.

190. *ten wounds*, the ten plagues.

190–214. See Exodus xiii.–xv.

191. *The river-dragon.* "Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers." Ezekiel xxix. 3.

195. *whom*, those whom. — *the sea*, the Red Sea, which lies between Egypt and the Arabian Desert.

Swallows him with his host, but them lets pass
As on dry land between two crystal walls,
Awed by the rod of Moses so to stand
Divided till his rescued gain their shore:
Such wondrous power God to his saint will lend,
Though present in his angel, who shall go
Before them in a cloud and pillar of fire,
By day a cloud, by night a pillar of fire,
To guide them in their journey, and remove
Behind them, while the obdurate king pursues.
All night he will pursue, but his approach
Darkness defends between till morning watch;
Then through the fiery pillar and the cloud
God looking forth will trouble all his host,
And craze their chariot-wheels: when by command
Moses once more his potent rod extends
Over the sea; the sea his rod obeys;
On their embattled ranks the waves return,
And overwhelm their war. The race elect
Safe towards Canaan from the shore advance
Through the wild desert, not the readiest way,
Lest entering on the Canaanite alarmed
War terrify them inexpert, and fear
Return them back to Egypt, choosing rather
Inglorious life with servitude; for life
To noble and ignoble is more sweet
Untrained in arms, where rashness leads not on.

198. *them*, the Israelites, *his rejoicers*, those who had lately dwelt with him.

199. *his rescued* people or countrymen.

201. *his angel.* See Exodus xiv. 19, 20.

207. *defends*, forbids. See XI. 86.—*between*, the darkness being between.

210. *craze*, break, from the French "écraser."

214. *war*, forces; warlike array.

216. *not the readiest way.* The nearest way to Canaan would have been in a north-easterly direction, but the Israelites turned to the south.

217. *alarmed*, roused; put on his guard.

218. *inexpert*, inexperienced; unpractised

222. *Untrained*, if they are not trained.

This also shall they gain by their delay
In the wide wilderness, there they shall found
Their government, and their great senate choose
Through the twelve tribes, to rule by laws ordained.
God from the mount of Sinai, whose gray top
Shall tremble, he descending, will himself
In thunder, lightning, and loud trumpet's sound,
Ordain them laws; part, such as appertain
To civil justice; part, religious rites
Of sacrifice, informing them by types
And shadows of that destined Seed to bruise
The serpent, by what means he shall achieve
Mankind's deliverance. But the voice of God
To mortal ear is dreadful: they beseech
That Moses might report to them his will,
And terror cease; he grants what they besought,
Instructed that to God is no access
Without mediator, whose high office now
Moses in figure bears, to introduce
One greater, of whose day he shall foretell,
And all the prophets in their age the times
Of great Messiah shall sing. Thus laws and rites
Established, such delight hath God in men
Obedient to his will, that he vouchsafes
Among them to set up his tabernacle,
The Holy One with mortal men to dwell.

225. *their great senate.* "And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons; the hard causes they brought unto Moses, but every small matter they judged themselves." See Exodus xviii.

227. *Sinai.* See I. 7.

228. *he descending* See Exodus xix.

230. *laws.* These laws, commonly called The Law, or the Mosaic Law, are found in the books of Exodus, Leviticus Numbers and Deuteronomy.

233. *that destined Seed.* See Genesis iii. 15.

236. *they beseech.* See Exodus xx. 18–21.

242. *of whose day he shall foretell.* See Deuteronomy xviii. 15–19.

245–256. See Exodus xxv xxvii.

By his prescript a sanctuary is framed
Of cedar, overlaid with gold; therein
An ark, and in the ark his testimony,
The records of his covenant; over these
A mercy-seat of gold between the wings
Of two bright cherubim; before him burn
Seven lamps, as in a zodiac representing
The heavenly fires; over the tent a cloud
Shall rest by day, a fiery gleam by night,
Save when they journey, and at length they come,
Conducted by his angel, to the land
Promised to Abraham and his seed. The rest
Were long to tell, how many battles fought,
How many kings destroyed and kingdoms won,
Or how the sun shall in mid-heaven stand still
A day entire, and night's due course adjourn,
Man's voice commanding, 'Sun in Gibeon stand,
And thou, moon, in the vale of Aialon,
Till Israel overcome;' so call the third
From Abraham, son of Isaac, and from him
His whole descent, who thus shall Canaan win."

Here Adam interposed: "O sent from Heaven,
Enlightener of my darkness! gracious things
Thou hast revealed, those chiefly which concern
Just Abraham and his seed: now first I find
Mine eyes true opening, and my heart much eased,
Erewhile perplexed with thoughts what would become

249. *prescript*, direction.

256. *The heavenly fires*, the sun, moon, and five planets. — *over the tent.* See Exodus xl. 34–38.

259. *his angel.* "Behold, I send an angel before thee." See Exodus xxiii. 20–23

260–269. See the Book of Joshua.

261. *We're*, would be.

263 *stand still.* See Joshua x. 12, 13.

267. *so call the third.* The name *Israel* was given to Jacob, the grandson of Abraham. See Genesis xxxii. 24–28.

275. *what*, as to or concerning what.

Of me and all mankind; but now I see
His day, in whom all nations shall be blessed,
Favor unmerited by me, who sought
Forbidden knowledge by forbidden means.
Yet this I apprehend not, why to those
Among whom God will deign to dwell on earth
So many and so various laws are given;
So many laws argue so many sins
Among them; how can God with such reside?"

To whom thus Michael: "Doubt not but that sin
Will reign among them, as of thee begot;
And therefore was law given them, to evince
Their natural pravity, by stirring up
Sin against law to fight; that when they see
Law can discover sin but not remove,
Save by those shadowy expiations weak,
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for man,
Just for unjust, that in such righteousness,
To them by faith imputed, they may find
Justification towards God, and peace
Of conscience, which the law by ceremonies
Cannot appease, nor man the moral part
Perform, and not performing cannot live.
So law appears imperfect, and but given
With purpose to resign them in full time

277. *His day.* "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John viii. 56.

288. *pravity*, depravity.

290. See Romans vii. 5–24.

291. *shadowy expiations.* "The law having a shadow of good things to come." Hebrews x. 1.

292. *The blood of bulls and goats.* See Hebrews ix. 11–14.

294. *Just for unjust.* "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." 1 Peter iii. 18.

295. *imputed.* See Romans iv 22–25.

296. *peace.* "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Romans v. 1.

300. *imperfect.* See Romans viii. 3, 4.

Up to a better covenant, disciplined
From shadowy types to truth, from flesh to spirit,
From imposition of strict laws to free
Acceptance of large grace, from servile fear
To filial, works of law to works of faith.
And therefore shall not Moses, though of God
Highly beloved, being but the minister
Of law, his people into Canaan lead;
But Joshua, whom the Gentiles Jesus call,
His name and office bearing who shall quell
The adversary serpent, and bring back
Through the world's wilderness long wandered man
Safe to eternal Paradise of rest.
Meanwhile they, in their earthly Canaan placed,
Long time shall dwell and prosper, but when sins
National interrupt their public peace,
Provoking God to raise them enemies;
From whom as oft he saves them penitent,
By judges first, then under kings; of whom
The second, both for piety renowned
And puissant deeds, a promise shall receive
Irrevocable, that his regal throne
For ever shall endure; the like shall sing
All prophecy, that of the royal stock
Of David (so I name this king) shall rise
A son, the woman's seed to thee foretold,
Foretold to Abraham, as in whom shall trust
All nations, and to kings foretold, of kings

302. *a better covenant.* See Hebrews viii. 4–13. — *disciplined.* "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Galatians iii. 24.

310. *Joshua* is in Hebrew the same as *Jesus* in Greek. Both words mean he that shall save, Saviour.

311. Bearing the name and office of him who shall quell.

315–320. See the Book of Judges.

316. *but*, except.

320–343. See the Books of Samuel, of Kings, and of Chronicles.

322. *a promise.* See 2 Samuel vii. 16.

324. *the like.* See Isaiah xi. 1. Jeremiah xxiii. 5. — *sing.* See line 243.

328. *as*, as he.

The last, for of his reign shall be no end.
But first a long succession must ensue,
And his next son, for wealth and wisdom famed,
The clouded ark of God, till then in tents
Wandering, shall in a glorious temple enshrine.
Such follow him as shall be registered
Part good, part bad; of bad the longer scroll,
Whose foul idolatries and other faults,
Heaped to the popular sum, will so incense
God, as to leave them, and expose their land,
Their city, his temple, and his holy ark,
With all his sacred things, a scorn and prey
To that proud city, whose high walls thou saw'st
Left in confusion, Babylon thence called.
There in captivity he lets them dwell
The space of seventy years, then brings them back,
Remembering mercy and his covenant sworn
To David, stablished as the days of Heaven.
Returned from Babylon, by leave of kings
Their lords, whom God disposed, the house of God
They first re-edify, and for a while
In mean estate live moderate, till, grown
In wealth and multitude, factious they grow.
But first among the priests dissension springs,

330. *shall be no end* "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 14.

332. *his next son*, the son who succeeded him as king; Solomon, who reigned *next*.

333 *in tents*. The Ark of the Covenant had been removed, with or without the Tabernacle, from place to place, until it was carried with great solemnity into the Temple which Solomon had built for its abode.

335. *registered* in the Second Book of the Chronicles of the Kings of Judah.

337 - 343. See 2 Chronicles xxxvi. 14-21.

338. *Heaped to the popular sum*, increased so as to involve the whole people or nation in the guilt and its punishment.

337 - 343. See 2 Chronicles xxxvi. 14-21.

342. *thou sawest*. See lines 38-62.

34*f*. *seventy years*. See Jeremiah xxv. 11.

345-350. See the Book of Ezra and the Book of Nehemiah.

349. *whom God disposed*. See Ezra i. 1, and Nehemiah ii. 1-8.

350. *re-edify*, build again.

353-356. The history of this *dissension* is found in the Apoc

Men who attend the altar and should most
Endeavor peace: their strife pollution brings
Upon the temple itself; at last they seize
The sceptre, and regard not David's sons,
Then lose it to a stranger, that the true
Anointed king Messiah might be born
Barred of his right; yet at his birth a star,
Unseen before in heaven, proclaims him come,
And guides the eastern sages, who inquire
His place, to offer incense, myrrh, and gold.
His place of birth a solemn angel tells
To simple shepherds keeping watch by night;
They gladly thither haste, and by a quire
Of squadroned angels hear his carol sung:
A Virgin is his mother, but his sire
The power of the Most High; he shall ascend
The throne hereditary, and bound his reign
With earth's wide bounds, his glory with the heavens."

He ceased, discerning Adam with such joy
Surcharged as had, like grief, been dewed in tears,
Without the vent of words, which these he breathed:

"O prophet of glad tidings, finisher
Of utmost hope! now clear I understand,
What oft my steadiest thoughts have searched in vain,

sypha, in the Second Book of the Maccabees. The *strife* which brought *pollution upon the temple itself*, is described in chapters vi.–v.

354, 355. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." Malachi ii. 7.—*endeavor*, strive to bring about.

358. *a stranger*, Herod the Idumean, known as Herod the Great.

360. *Barred of*, excluded from.—*a star*. See Matthew ii.

365. *shepherds*. See Luke ii. 8–14.

367. *carol*, Christmas song. song of joy.

373. *dewed*, dropped as dew

374. *Without*, but for.

Why our great expectation should be called
The seed of woman. Virgin Mother, hail!
High in the love of Heaven, yet from my loins
Thou shalt proceed, and from thy womb the Son
Of God Most High; so God with man unites.
Needs must the serpent now his capital bruise
Expect with mortal pain: say where and when
Their fight, what stroke shall bruise the victor's
heel?"

To whom thus Michael: "Dream not of their fight
As of a duel, or the local wounds
Of head or heel: not therefore joins the Son
Manhood to Godhead, with more strength to foil
Thy enemy; nor so is overcome
Satan, whose fall from Heaven, a deadlier bruise,
Disabled not to give thee thy death's wound;
Which he, who comes thy Saviour, shall recure,
Not by destroying Satan, but his works
In thee and in thy seed; nor can this be,
But by fulfilling that which thou didst want,
Obedience to the law of God, imposed
On penalty of death, and suffering death,
The penalty to thy transgression due,
And due to theirs which out of thine will grow;
So only can high justice rest appaid.
The law of God exact he shall fulfil
Both by obedience and by love, though love
Alone fulfil the law; thy punishment

379. *hail.* See the salutation of the angel, Luke i. 28.

383. *capital*, upon the head. "It shall bruise thy head." Genesis iii. 15.

387. *local*, having a place.

392. *Disabled not*, disabled him not; took not from him the power.

393. *recure*, heal

394. *his works.* "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John iii. 8.

396. *want*, fall in.

400. *theirs*, the transgression of thy seed.

401. *appaid*, satisfied.

404. *fulfil the law.* "Love is the fulfilling of the law." Romans xiii. 10.

He shall endure by coming in the flesh
To a reproachful life and cursèd death,
Proclaiming life to all who shall believe
In his redemption, and that his obedience
Imputed becomes theirs by faith, his merits
To save them, not their own, though legal, works.
For this he shall live hated, be blasphemed,
Seized on by force, judged, and to death condemned
A shameful and accursed, nailed to the cross
By his own nation, slain for bringing life;
But to the cross he nails thy enemies,
The law that is against thee, and the sins
Of all mankind, with him there crucified,
Never to hurt them more who rightly trust
In this his satisfaction: so he dies,
But soon revives; death over him no power
Shall long usurp; ere the third dawning light
Return, the stars of morn shall see him rise
Out of his grave, fresh as the dawning light,
Thy ransom paid, which man from death redeems;
His death for man, as many as offered life
Neglect not, and the benefit embrace
By faith not void of works. This godlike act
Annuls thy doom, the death thou shouldst have died,
In sin for ever lost from life; this act
Shall bruise the head of Satan, crush his strength,

408. *that*, believe that.

409. *his merits*, etc. Perhaps a Latinism; that his merits save them.

410. *not their own, though legal, works*, not their own works, though according to the law. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." Galatians ii. 16.

415. *he nails*. "Nailing it to his cross." Colossians ii. 14.

419. *his satisfaction*, his dying for the sins of mankind. See III. 287–297, and Romans v. 6–19.

420. *no power*. "Death hath no more dominion over him." Romans vi. 9.

421. *ere the third dawning light*. See Matthew xxvii

424. *ransom*. "Who gave himself a ransom for all." I Timothy ii. 6.

425 *as many*, as many men. — *as offered life neglect not*, as neglect not the life which is offered.

427. *not void of works*. See James ii. 14–26

Defeating Sin and Death, his two main arms,
And fix far deeper in his head their stings
Than temporal death shall bruise the victor's heel,
Or theirs whom he redeems, a death-like sleep,
A gentle wafting to immortal life.
Nor after resurrection shall he stay
Longer on earth than certain times to appear
To his disciples, men who in his life
Still followed him; to them shall leave in charge
To teach all nations what of him they learned
And his salvation, them who shall believe
Baptizing in the profluent stream, the sign
Of washing them from guilt of sin to life,
Pure, and in mind prepared, if so befall,
For death, like that which the Redeemer died.
All nations they shall teach; for from that day
Not only to the sons of Abraham's loins
Salvation shall be preached, but to the sons
Of Abraham's faith wherever through the world;
So in his seed all nations shall be blessed.
Then to the heaven of heavens he shall ascend
With victory, triúmphing through the air
Over his foes and thine; there shall surprise
The serpent, prince of air, and drag in chains
Through all his realm, and there confounded leave;
Then enter into glory, and resume
His seat at God's right hand, exalted high
Above all names in Heaven; and thence shall come,
When this world's dissolution shall be ripe,

434. *Or theirs*, or the heel of those.

439. *leave in charge*. See Matthew xxviii. 18-20.

442. *profluent*, flowing.

449. *of Abraham's faith*. See Romans iv. 16-18. — *wherever*, wherever found.

454. *in chains*. See Revelation xx. 1, 2

455. *and there confounded leave* and there leave him confounded

457. *exalted high*. "Wherefore God also hath highly exalted him, and given him a name which is above every name." Philippians ii. 9.

459. When this world shall be ripe for dissolution.

With glory and power to judge both quick and dead;
To judge the unfaithful dead, but to reward
His faithful, and receive them into bliss,
Whether in Heaven or Earth, for then the earth
Shall all be Paradise, far happier place
Than this of Eden, and far happier days."

So spake the Archangel Michaël, then paused,
As at the world's great period; and our sire,
Replete with joy and wonder, thus replied:

"O goodness infinite, goodness immense!
That all this good of evil shall produce,
And evil turn to good; more wonderful
Than that which by creation first brought forth
Light out of darkness! Full of doubt I stand,
Whether I should repent me now of sin
By me done and occasioned, or rejoice
Much more, that much more good thereof shall spring,
To God more glory, more good-will to men
From God, and over wrath grace shall abound.
But say, if our Deliverer up to Heaven
Must reascend, what will betide the few
His faithful, left among the unfaithful herd,
The enemies of truth? who then shall guide
His people, who defend? will they not deal
Worse with his followers than with him they dealt?"

"Be sure they will," said the angel; "but from Heaven

460 "And then shall they see the Son of man coming in a cloud, with power and great glory." Luke xxi. 27. See also Matthew xxv. 31-46. — *both quick and dead.* See Acts x. 42 — *quick*, living.

467 *period*, end.
470. *That*, which. — *of*, from.
478 *grace shall abound* See Romans v. 20 21.

He to his own a Comforter will send,
The promise of the Father, who shall dwell
His Spirit within them, and the law of faith
Working through love upon their hearts shall write,
To guide them in all truth, and also arm
With spiritual armor, able to resist
Satan's assaults and quench his fiery darts;
What man can do against them not afraid,
Though to the death; against such cruelties
With inward consolations recompensed,
And oft supported so as shall amaze
Their proudest persecutors: for the Spirit,
Poured first on his Apostles whom he sends
To evangelize the nations, then on all
Baptized, shall them with wondrous gifts endue
To speak all tongues, and do all miracles
As did their Lord before them. Thus they win
Great numbers of each nation to receive
With joy the tidings brought from Heaven: at length,
Their ministry performed and race well run,
Their doctrine and their story written left,
They die; but in their room, as they forewarn,
Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of Heaven
To their own vile advantages shall turn
Of lucre and ambition, and the truth
With superstitions and traditions taint,

487. *The promise of the Father.* See Luke xxiv. 49.

489. *through love.* "Faith which worketh by love." Galatians v. 6.

490. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." John xvi. 13.

491. *spiritual armor.* See Ephesians vi. 11–17.

493. Not afraid of what man can do against them. "Be not afraid of them that kill the body, and after that have no more that they can do." Luke xii. 4.

498. *Poured first.* See Acts ii

506. *Their doctrine and their story written* in the Epistles and the Book of Acts.

508. *Wolves.* "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts xx. 29.

511. *lucre and ambition* &c. 1 Peter v. 2, 3.

Left only in those written records pure,
Though not but by the Spirit understood.
Then shall they seek to avail themselves of names,
Places, and titles, and with these to join
Secular power, though feigning still to act
By spiritual, to themselves appropriating
The Spirit of God, promised alike and given
To all believers; and from that pretence
Spiritual laws by carnal power shall force
On every conscience; laws which none shall find
Left them inrolled, or what the Spirit within
Shall on the heart engrave. What will they then
But force the Spirit of grace itself, and bind
His consort Liberty? What, but unbuild
His living temples, built by faith to stand,
Their own faith, not another's? for on earth
Who against faith and conscience can be heard
Infallible? yet many will presume:
Whence heavy persecution shall arise
On all who in the worship persevere
Of spirit and truth; the rest, far greater part,
Will deem in outward rites and specious forms
Religion satisfied; Truth shall retire
Bestuck with slanderous darts, and works of faith
Rarely be found. So shall the world go on,
To good malignant, to bad men benign,
Under her own weight groaning, till the day
Appear of respiration to the just
And vengeance to the wicked, at return

514. *but*, except.
518. *spiritual*, spiritual power.
523. *them*, to them. — *inrolled* in the Scriptures, which were formerly written and kept in rolls. — *what*, such as.
526. *Liberty*. "Where the Spirit of the Lord is, there is liberty" 2 Corinthians iii. 17.
527. *His living temples* 1 Corinthians iii. 16, 17.
533. *spirit and truth*. See John iv. 23, 24.
538. *To good*, to good men.
540. *respiration*, breathing again; relief or restitution. See Acts iii. 21.
541. *return*. "For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man

Of him so lately promised to thy aid,
The woman's seed, obscurely then foretold,
Now amplier known thy Saviour and thy Lord;
Last in the clouds from Heaven to be revealed
In glory of the Father, to dissolve
Satan with his perverted world, then raise
From the conflagrant mass, purged and refined,
New heavens, new earth, ages of endless date,
Founded in righteousness and peace and love,
To bring forth fruits, joy and eternal bliss."

He ended; and thus Adam last replied:
"How soon hath thy prediction, seer blest,
Measured this transient world, the race of time,
Till time stand fixed! beyond is all abyss,
Eternity, whose end no eye can reach.
Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain;
Beyond which was my folly to aspire.
Henceforth I learn that to obey is best,
And love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good
Still overcoming evil, and by small
Accomplishing great things, by things deemed weak

according to his works." Matthew xvi. 27.

544. *amplier*, more fully. — *known*, known as.

545. *in the clouds*. See Matthew xxiv. 30.

548. *conflagrant*, burning together, with a common flame.

549. *New heavens, new earth*. See 2 Peter iii. 10–13.

552. *last replied*, replied for the last time.

555. *beyond is all abyss*, all beyond is abyss, immeasurable depth.

559. *what*, all of knowledge which.

560. *was*, it was.

561. *to obey is best*. "Behold, to obey is better than sacrifice." 1 Samuel xv. 22.

565. "The Lord is good to all; and his tender mercies are over all his works." Psalm cxlv. 9.

566–569. See 1 Corinthians i. 26–29.

Subverting worldly strong and worldly wise
By simply meek; that suffering for truth's sake
Is fortitude to highest victory,
And, to the faithful, death the gate of life;
Taught this by his example, whom I now
Acknowledge my Redeemer ever blest."

To whom thus also the angel last replied:
"This having learned, thou hast attained the sum
Of wisdom; hope no higher, though all the stars
Thou knew'st by name, and all the ethereal powers,
All secrets of the deep, all Nature's works,
Or works of God in heaven, air, earth, or sea,
And all the riches of this world enjoyedst,
And all the rule, one empire: only add
Deeds to thy knowledge answerable; add faith,
Add virtue, patience, temperance, add love,
By name to come called charity, the soul
Of all the rest; then wilt thou not be loath
To leave this Paradise, but shalt possess
A paradise within thee, happier far.
Let us descend now therefore from this top
Of speculation, for the hour precise
Exacts our parting hence; and see, the guards
By me encamped on yonder hill expect
Their motion, at whose front a flaming sword,
In signal of remove, waves fiercely round:
We may no longer stay. Go, waken Eve;
Her also I with gentle dreams have calmed,
Portending good, and all her spirits composed
To meek submission; thou at season fit

569. *that.* See line 561.
576. *hope no higher*, hope for no higher attainment.
581–585. See 2 Peter i. 5–7. — *charity.* See 1 Corinthians xiii.
588, 589. *this top of speculation.* See XI. 376–384 — *speculation*, view. — *precise*, fixed; appointed.
590. *Exacts*, requires.
591, 592. *expect their motion*, await the signal to move. — *flaming sword.* See Genesis iii 24.

Let her with thee partake what thou hast heard,
Chiefly what may concern her faith to know,
The great deliverance by her seed to come
(For by the woman's seed) on all mankind;
That ye may live, which may be many days,
Both in one faith unanimous, though sad
With cause for evils past, yet much more cheered
With meditation on the happy end."

He ended, and they both descend the hill;
Descended, Adam to the bower where Eve
Lay sleeping ran before, but found her waked;
And thus with words not sad she him received:

"Whence thou return'st, and whither went'st, I know;
For God is also in sleep, and dreams advise,
Which he hath sent propitious, some great good
Presaging, since with sorrow and heart's distress
Wearied I fell asleep. But now lead on;
In me is no delay; with thee to go
Is to stay here; without thee here to stay
Is to go hence unwilling; thou to me
Art all things under heaven, all places thou,
Who for my wilful crime art banished hence.
This further consolation yet secure
I carry hence; though all by me is lost,
Such favor I unworthy am vouchsafed,
By me the promised Seed shall all restore."

So spake our mother Eve, and Adam heard
Well pleased, but answered not; for now too nigh
The Archangel stood, and from the other hill
To their fixed station, all in bright array,

601. *For by*, for it shall come by. See Galatians iv. 4, 5.
603. *unanimous*, agreeing.
611. *advise*, inform.
627. *fixed*, appointed

The Cherubim descended; on the ground
Gliding meteorous, as evening mist
Risen from a river o'er the marish glides,
And gathers ground fast at the laborer's heel
Homeward returning. High in front advanced
The brandished sword of God before them blazed
Fierce as a comet, which with torrid heat,
And vapor as the Libyan air adust,
Began to parch that temperate clime; whereat
In either hand the hastening angel caught
Our lingering parents, and to the eastern gate
Led them direct, and down the cliff as fast
To the subjected plain; then disappeared.
They, looking back, all the eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming brand, the gate
With dreadful faces thronged and fiery arms.
Some natural tears they dropped, but wiped them soon;
The world was all before them, where to choose
Their place of rest, and Providence their guide.
They, hand in hand, with wandering steps and slow
Through Eden took their solitary way.

630. *marish*, marsh.
631. *gathers*, gains.
634. *which*, the sword. — *torid*, burning.
635. *as the Libyan air adust*, parched as the air of the Libyan desert. — *adust*. See VI. 514.
640. *subjected*, lying below or under. A Latinism.
641. *eastern side*. "At the east of the garden of Eden." Genesis iii. 24.
643. *brand*, sword.
644. *dreadful*, inspiring with awe.
649. *Through Eden*. The garden was planted "in Eden" Genesis ii. 8. See IV. 210 215.

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